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The Life and Legacy of John E. Fetzer



A Series of Memos Researched and Compiled

By

Tom Beaver
John E. Fetzer Memorial Trustee

Preface

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I am pleased to have been asked to write a brief introduction to Tom Beaver's collected memos on the spiritual legacy of John E. Fetzer. During my own research into the life, times, and spiritual development of John Fetzer, I have found Tom's memos to contain a wealth of information and insights, all of which have considerably deepened my appreciation for this complex and fascinating figure. John Fetzer and the Institute he founded were the products of many influences, several of which were esoteric in origin; but given Fetzer's private nature, few suspected the breadth of his spiritual explorations or were in a position to recognize the various strands from which Fetzer wove his metaphysical worldview. One who did, however, was Tom Beaver, who from personal study and experience, not to mention his close friendship with the man, understood very well where Fetzer was coming from, and where he wished to go in his spiritual journey.

Tom was born in 1951 in Grand Haven, Michigan. Being raised a Christian Scientist among staunchly evangelical Dutch Reformed neighbors made Tom something of an outsider in his small west Michigan community. This, along with some notable psychic experiences as a child, led to an interest in metaphysical matters, which in turn inspired him to take initiation in the Ancient and Mystical Order Rosae Crucis (AMORC), said to be the oldest such Rosicrucian order in the United States. From 1969 to 1973, Tom studied aerospace engineering at the University of Michigan. This led to a job at the Douglas Aircraft Company in Long Beach, California, which providentially also allowed him to expand his metaphysical studies, as he found southern California a "metaphysical paradise." Here he "joined 15 or 20 metaphysical groups" in and around Los Angeles, including, ultimately, the Sant Mat tradition, also known as Radhasoami. Originating in India in the 19th century and tracing its tradition back to medieval Persian Sufism, Radhasoami emphasizes personal devotion to a master (guru) who, after initiation, guides the disciple in daily meditation to access higher states of consciousness. Tom felt especially comfortable with this tradition since it harmonized with some of the psychic experiences he had during his youth; in time, it would become the bedrock of his practice.

Returning to west Michigan in the late 1970s, Tom earned a teaching certificate and an MA in education, again from the University of Michigan, and taught in Muskegon public schools. Among the subjects he taught were economics, government, math, and computers. School schedules allowed Tom to continue his metaphysical explorations, as well as to travel to India on a regular basis to stay in the Sant Mat ashram. In 1984, through the good offices of another Kalamazoo Sant Mat practitioner, Tom was introduced to the Austin, Texas, psychic and channeler, Jim Gordon, who since 1980 had been advising John Fetzer on the reorganization of the Fetzer Foundation. By the time Tom met Gordon, Fetzer's wife, Rhea, had gone into a nursing home, and the psychic was concerned that the 84-year-old Fetzer was now living alone at his Clovelly Road residence. He therefore suggested to Fetzer that, given Tom's metaphysical interests and background, he might make an excellent live-in companion. Fetzer at first was not keen on the arrangement, but after several interviews (and not a few

psychic tests), the older man invited Tom to move in. As Tom recalls, there was no particular job description for his position; his task, as he saw it, was to be Fetzer's spiritual conversation partner and coach in his practice of Sant Mat, which Fetzer had recently been initiated into through its American variant, MSIA. From then on, even after Fetzer had made the move from Michigan to Hawaii, Tom stayed at his side and was present when Fetzer died at the age of 89 in a Honolulu hospital in 1991.

Although relatively brief, just four and a half years, the relationship between Tom Beaver and John Fetzer was a true meeting of minds, for, according to Tom, John "was just one of greatest seekers I've ever met." It was fitting, therefore, that Tom was named one of the founding trustees of the John E. Fetzer Memorial Trust, set up by Fetzer to protect and preserve his vision and legacy. To that end, Tom has worked assiduously to document through both memos and videos Fetzer's spiritual search from his boyhood until his death. The memos do an excellent job highlighting important aspects of Fetzer's spiritual search, especially his engagement with Spiritualism at Camp Chesterfield, Indiana; his belief in reincarnation; and his life-long involvement with Freemasonry. This last is a part of his life that is often glossed over as simply part of his social and business life, and not the source of the esoteric knowledge and practice that Tom has revealed it to be. Indeed, Tom's knowledge of Freemasonry, and other mystery schools such as Rosicrucianism, informs his brilliant unpacking of the symbolism embedded in the Fetzer Institute's Administration Building, including the Hall of Records, the Hologram, and the iconic Fetzer Institute logo. Furthermore, the memos on Fetzer's long-standing desire to encourage the development of a spiritualized science accurately record a key element of Fetzer's long-term vision, one that has become controversial among those charged with implementing that vision after his death. And finally, the last two memos on Fetzer's 1989 "Final Principles" statement call for renewed reflection on Fetzer's own summing up of his life's journey and vision for the future. As Tom writes in his last memo, such continued reflection is crucial for all who are and will be involved in the Fetzer Institute, in order "to remember John's legacy, to keep it fresh, and to hold to it."

In my opinion, it is altogether appropriate that Tom Beaver's memos have now been collected and archived in this volume. Given that the Fetzer Institute envisions a mission that will stretch over half a millennium, Tom's memos will provide for decades to come an invaluable window into the mind of John Fetzer by one who knew him well. As such, they will long serve as an inspirational resource for those wishing periodically to get back to the source of the Institute's mission, so that they stay true to the original Fetzer vision.

Foreword

Throughout his lifetime (1901-1991), John E. Fetzer's pursued what is commonly referred to as the journey of a “spiritual seeker.” His spiritual journey was serious and intentional, it spanned nearly his whole life, and over the course of his long life, this journey kept changing and progressing—generally from more “outer forms” of searching to more “inner forms” involving meditation practice—right up until he took his last breath just short of his 90th birthday. This “journey of searching” led him down a myriad of metaphysical and esoteric trails, including major efforts involving:

- 55 years of regularly sitting before fortunetellers, mediums, psychics and channelers who he believed were able to communicate on his behalf with “the other side.”
- 55 years as a Freemason, culminating in his earning the Masonic Scottish Rite’s highest degree, the 33rd.
- a multi-decade study of the various books of Theosophy, with emphasis on the writings of Alice Bailey and the Theosophically-inspired series, *Life and Teaching of The Masters of the Far East* by Baird T. Spalding.
- a ten-year study of *A Course in Miracles* beginning in the mid-1970’s.
- initiation into meditation practices beginning in his mid-70s: Transcendental Meditation in the mid 1970s and, as his culminating practice, initiation into the Surat Shad yoga meditation practice in 1985 (via the Movement of Spiritual Inner Awareness or MSIA).

John Fetzer’s personal beliefs were not imposed upon his Fetzer Institute Trustees or employees, but he exhorted his Trustees regarding spiritual practice in the 1980s, and his spiritual notions certainly became the underpinnings of the spiritual principles upon which the Institute’s philosophy has been based.

Twenty years after John’s passing, in 2011, in order to make John’s personal spiritual journey more explicitly known to his Trustees, I was asked by the Fetzer Memorial Trust to delve into John Fetzer’s personal archives and “mine” all the treasured details of his lifelong search that I could uncover. My own personal life’s journey had covered most of the same metaphysical “bases” that John’s had, and I had known John closely as his personal assistant from 1986-91, so I found my research to be fascinating, instructive, and personally fulfilling.

As part of this effort, I wrote a series of memos to the Memorial Trust about various aspect of John’s journey that I felt were highly germane to the Institute in the 2011-16 time period. I wrote thirty such memos, organized roughly by theme (not chronology) as follows:

- three memos pertaining the Societal Context of John Fetzer’s Spiritual Journey
- six memos on Fetzer and Science, including his 1967 “This I Believe” essay
- three memos on Masonic influences on John
- two memos on John’s belief in reincarnation
- two memos on John’s many visits to Spiritualist Camp Chesterfield
- a memo on John and his early-1980s “Monday Night Group”

- three memos on the history of the Fetzer Institute logo
- four memos on the spiritual symbols in the Fetzer Institute Administration Building
- three memos on John's 1989 "Final Principles" statement to his Trustees

It is my hope and belief that these memos, along with the Trust-sponsored biography of John Fetzer by Professor Brian C. Wilson, as well as video projects on the Masons and on Camp Chesterfield, may in the future contribute to an orientation for those charged with carrying out the Fetzer Legacy.

Thomas Beaver
Fetzer Memorial Trustee, 1991-2020

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Part I.
John Fetzer's Spiritual Journey with Societal Context

1.

John E. Fetzer's Spiritual Journey in a Nutshell (February 18, 2016)

John E. Fetzer was an internationally respected businessman (awarded the broadcasting industry's highest award in 1969, the National Association of Broadcaster's Distinguished Service Award) and Major League Baseball owner (awarded the Baseball Commissioner's Executive Award for Excellence in Baseball in 1984). However, most all of his business cohorts never knew about John's spiritual interests. John's spiritual journey was of paramount interest to him for much of his life, but was kept largely private by him.

There was a period in the mid-to late 1970s when John 'went public' to some extent. In 1974 he gave an interview to *Psychic Magazine* where he attributed his good business decisions to using his intuition. In 1975 he had some of the Detroit Tigers try Transcendental Meditation, which was picked up by the press. In 1980 he gave an interview to *Detroit Monthly Magazine* that touched on Buddhism, UFOs, Edgar Mitchell and IONS, metaphysics and psychic research, biofeedback, "America's Agony," and meditation. In 1980 he gave an interview to Kalamazoo's *Encore Magazine* where he talked about his association with Ed Mitchell and IONS. And as late as 1988, he gave an interview with *New Realities Magazine* that touched on the influence of Baird Spaulding's *Masters of the Far East*, as well as his interest in parapsychology, including meeting with Dr. J.B. Rhine, and his association with Judy Skutch-Whitson and *A Course in Miracles*.

However, by the later 1980s John for the most part let the mission of The Fetzer Foundation/Institute be his 'public face' as far as his philosophical and spiritual interests were concerned.

Now, 20-plus years after John's death, the extent to which the details of his spiritual journey are made public is up to Trustee discretion. However, I believe the details of John's journey are deeply informative to the Trustees themselves, in understanding the source and the underpinnings of John's philosophy and spiritual legacy.

1901-1920: Early Experiences

It seems commonly to be the case that childhood spiritual and/or psychic experiences, if dramatic enough, are not only remembered into adulthood, but set a person off on a life-long spiritual journey. This was the case for John, who when he was in his '70s and '80s spoke of two such experiences.

John had an early personal spiritual experience, at around 9 years of age circa 1910—a vision where he held onto the feet of Jesus and was pulled up into the cosmos, and of Jesus telling him, "I will always be with you."

John also had an experience at age 17 (in 1918) of being given up for dead due to the Spanish Flu; he survived the night and dedicated his life to the service of God.

The 1920s: Adventism and Nikola Tesla

John's mother Della was a kind of seeker herself. She was religious, but as John remembers it, she wasn't dogmatic about it. Born a Mennonite, she practiced the Methodist faith and its camp revivalism when John was a boy. John was evidently religious as a boy—his mother thought he'd be a preacher. Then, when John was a teen, Della converted to Seventh-day Adventism. By 1930, she'd left Adventism, and that year she even went to a fortuneteller. But soon after she settled in for the rest of her life in the Baptist Church.

Like his mother, John as a teen was a follower of Seventh-day Adventism, and in the mid-1920s he attended (and graduated from) its Emmanuel Missionary College, in Berrien Springs, Michigan. Adventism at the time was directed by the visionary experiences of its recently deceased leader Ellen G. White. White had been part of the apocalyptic Millerite Movement as a girl; then over the rest of her life (she died in 1915) she received a series of visionary prophecies which she wrote down into several books as the foundation of the Adventist Church. Her ongoing visions spoke not only of the imminent end of the world and 'second coming,' but of a myriad of things including healthy living and vegetarianism. As for John, it was at Emmanuel College that he met his soon-to-be wife, Rhea. Rhea had been raised in a Seventh-day Adventist family, but she herself was ambivalent about it, and only reluctantly accepted baptism into the church at John's urging. By 1928 John himself had left the Church because, John later said, of its fundamentalist tendencies.

Also, during these years John was reading about the experimental physicist (and the actual inventor of radio) Nikola Tesla, the writings of whom he later in life called "our Bible." Many of Tesla's words in the early years of the 20th century were given out in extensive magazine articles, which John most likely read. These interviews included personal anecdotes by Tesla of his seemingly psychic abilities (they were interpreted as psychic by Henry Ford, who attempted to partner with Tesla in parapsychological research). In 1986 Fetzer said about himself in this time period, "As I experimented and studied more of Tesla's work, I recognized that there are energy wave forms in the physical world. And I began to wonder if there were other, more subtle wave forms that we can't see with our eyes." And so, it seems that Tesla led Fetzer to start thinking about a connection between science and metaphysics, a connection that took on more and more importance to Fetzer as his life went on.

The 1930s: The Journey Continues into Spiritualism, Freemasonry, and Astrology

We have second-hand testimony (from Judy Skutch-Whitson) that John's interest in Spiritualism may have been triggered by the loss of his 'first love' in the WWI- era Spanish Flu Epidemic, with John subsequently contacting her through a medium. It is certainly the case that Spiritualism flourished in the USA during and after WWI, with people flocking to its visionary mediums in search of lost loved ones who vanished due to war or the flu epidemic. Perhaps it was a lost love that sparked John's interest in Spiritualism, but we have no first hand record from John confirming this; or perhaps he simply was comfortable with the notion of taking direction from contemporary visionaries because of Ellen G. White; or perhaps he was seeking to make contact with his father who had died when he was two years old (we know of several documented Spiritualist-contacts with his father through the years). However this may

have been, by 1934 at the latest, he was visiting Camp Chesterfield, an Indiana Spiritualist Camp northeast of Indianapolis and just 80 miles south of John's birthplace, Decatur, Indiana. John consulted with the mediums there numerous times over the next 30 years, including for help on his two genealogy books in the later '50s and '60s. John would go to a couple of particularly trusted mediums, Charlie Swann, and Lilian Dee Johnson, when he reached dead-ends in his genealogical work. John told me that the medium would put him back on track, directing him to the proper cemetery, etc., to continue his family search. John lists these Camp Chesterfield mediums in the Acknowledgments page his genealogy book, *One Man's Family*. John also received 'Spirit photos' of ancestors from Swann that he confidently used in his genealogy books. John also said that, from the 1940s on, each time he would go visit Camp Chesterfield he also would bring home 3-4 metaphysical books from their book store—that this was his source of metaphysical books in the early days. Rhea Fetzer mentioned Chesterfield trips by John multiple times in her diary, although according to John she did not ever go there with him. John's interest in spiritualism carried through the mid 1970s when John twice made contact with his deceased mother (Della died in 1958) and father, and this not only with Chesterfield mediums but also during personal séance sessions in London with Ena Twigg, a world-famous medium who was known for solving the famous Bishop Pike case, and whose client book reportedly included Churchill, FDR, and De Gaulle.

In terms of Freemasonry, John became a Master (3rd Degree) Mason (Scottish Rite) in 1934, and stayed active and progressed through its degrees at least through 1969, when he which reached the pinnacle of the Masonic Order, the 33rd Degree. Freemasonic teachings regarding the roles of the conscious and subconscious minds are central to John's 1967 essay, "This I Believe," as well as to his 1971 writing, "America's Agony." In 1981, a sketch drawn by Jim Gordon, which was serendipitously passed along to John and which John recognized and was struck by, thus leading to John's meeting Jim, featured Masonic symbols. Jim Gordon said that John had been "seeing" the symbols from the sketch, which was a symbolic drawing representing the Archangel Michael, and thus when John saw the sketch he recognized the symbols at a deep level.

In addition, in 1938 John went to an astrologer in Washington D.C. ("everyone on the Hill was seeing her," John said) who predicted a highly unlikely and quick victory for John in his "590 Case," his quest for a 24-hour radio license from the FCC which had been dragging on in the halls of Washington at that time for five years, and which seemed by 1938 to be sliding into failure for John. This prediction came true, and John said late in his life that this occurrence was one of the things that made him take serious notice of parapsychology.

The '40s and '50s: Rhea Joins in with Adventures with Fortunetellers, Mediums, UFO's

In the later 1940s, Rhea's diary indicates several visits by both John and Rhea to fortunetellers, including one in 1952, for advice when John was thinking of selling WKZO Radio. As late as 1948, John visited the same Washington D.C. astrologer who had given him the 590 Case prediction. And also in 1948, there was a successful table-tapping séance at the Fetzer house attended by Rhea and John's older sister, Hattie.

John told me that in 1944-45, as Assistant Director of Censorship for Broadcasting, he saw reports of Nazi 'foo-fighters'—that is, UFOs—interfering with Allied planes in their

bombing runs over Germany. This triggered a lifelong interest in UFOs in John. In 1974 he gave a speech at the Kalamazoo Outlook Club entitled, “The Flying Saucer Hoax,” which was actually a speech laying out his belief in the phenomenon. And in 1977, he arranged to meet with the former head of the 1950s and ‘60s Project Bluebook, Dr. J. Allen Hynek, who by that time was saying, even publicly, that the project had been a cover-up and that UFOs were real.

The ‘50s and ‘60s: Dowsing, *Masters of the Far East*

John successfully dowsed the deep-well water on his Tucson ranch shortly after he bought it in the 1955, and as late as 1961 there is correspondence between a national dowser’s organization and John (and with Rhea as well). In the early 1980s John had dowsing demonstrated to his “Monday Night Group” (additionally showing that the effects of dowsing were increased if one was holding onto a crystal).

John was fascinated by a work entitled, *Masters of the Far East*. This work, a multi-volume book series published one volume at a time from the 1920s through the 1950s, tells the purportedly autobiographical story of the journey of a self-professed mining engineer, Baird Spaulding, to Tibet to meet and associate with Tibetan and Theosophical Masters. This work was thoroughly studied by John (almost every word of every volume is underlined by him) because of the author’s supposed engineering background, as well as the work’s scientific-like content. *Masters of the Far East* is extensively quoted in John’s 1973 “Preamble to the Fetzer Foundation”—in fact the whole Preamble is based on the work.

The ‘60s and ‘70s: Theosophy, the Ouija Board, “This I Believe,” Jean Dixon

As for Theosophy, John owned and read the multi-volume works of Alice Bailey. Theosophy’s strong influence (as well as that of Freemasonry) can be seen in John’s 1967 speech/essay, “This I Believe,” plus in his 1973 “Preamble to the Fetzer Foundation,” as well as in his 1971 “American’s Agony.” In each of these writings, the Theosophical (Blavatsky) notion of a “Central Spiritual Sun” is pre-eminent.

John’s use of the Ouija board may well have begun in earlier decades, but in the ‘60s he would operate the Ouija board with his WKZO secretary at the time who, according to testimony, was talented at it. John also used the Ouija Board while doing genealogy research in Germany in the mid-‘60s. When he reached an impasse because Fetzer records seemed lost due to a centuries’ earlier church fire, John got out his Ouija board that he had taken with him on his trip. It correctly informed him that the records had been moved to a different church in another city. Later, Carolyn Dailey reported, she and John also used the Ouija Board together in the 1970s to trace an ancient Egyptian past life where the two were close friends.

In 1967, John wrote a speech entitled, “This I Believe,” which foreshadows both his 1971 “America’s Agony” and his 1973 “Preamble to the Fetzer Foundation.” Here are just a few passages from the speech, showing Theosophical and Masonic influences, as well as Tesla’s influence regarding Spirit as energy in a scientific-like context.

I am not addicted to church activity, although I have had exposure to strong fundamental religious teaching ... it is my view that there is a crying need, the world over, for

a new concept concerning the extra-terrestrial order of things in relation to individual spiritual needs ...

The physical man is an intricate electronic device with a set of transistor-like cells built in from head to toe. ... Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic wave-forms from [the] Central Source — the Universal Mind ... the subconscious mind of man is in complete attunement with and has every attribute of the Universal Mind at all times. ... The conscious mind is your center of control. ... The single most important event in the life of the individual ... is to develop an awareness of this relationship between the two minds. ... Look within to see God's presence.

In the late 1960s John and Rhea befriended Jean Dixon, the famous psychic who had tried to forewarn JFK of his assassination peril, and who had also advised FDR in the White House several times later in his presidency. When in 1969 John received the National Association of Broadcasters Distinguished Service Award, the highest award of the broadcasting industry, Mrs. Dixon and her husband were John's guests of honor at the award dinner. Their friendship eventually dissipated when (we speculate) Ms. Dixon pressed her idea with the broadcasting industry for the creation of a multi-million-dollar foundation to help children around the world.

The Early '70s: Parapsychology

Judy Skutch-Whitson introduced John to famous psychic Uri Geller; parapsychological researcher Andrija Puharich (Judy also said she introduced John to Hal Puthoff, head of the SRI/CIA Remote Viewing Project, but Hal denies ever meeting John); as well as to J. Allen Hynek of Project Blue Book, who told John that UFO's are in fact real. John expressed a sincere desire to be taken up by a UFO. John and Judy also discussed the channeled *Urantia Book* together.

In 1973 Fetzer met Apollo astronaut Edgar Mitchell, and John soon joined Mitchell's Institute of Noetic Sciences (IONS) Board, which he continued on for about three years. According to Mitchell, John wanted Noetics to prove to the world the existence of life after death, and John was frustrated by IONS' seeming (to John) slow pace of research.

In 1973 John led the Fetzer Board to pass a resolution stating that The Fetzer Foundation would support research in parapsychology. He wrote to one of the board members at the time, "I have conferred with many outstanding scientists throughout the country that are attached to certain universities and foundations that are instituting studies in the field of human psychology; some call it parapsychology. As you know for some years I have had an interest in that subject. I have decided this will be a major undertaking of the John E. Fetzer Foundation." John next traveled to England and Germany in the summer of 1974, meeting various parapsychology researchers there.

Again in 1973, John wrote an extensive "Preamble to the Fetzer Foundation," which made detailed references to the Theosophically influenced book, *Masters of the Far East*, including:

Millions of light years from our universe is a spheroidal nucleus, originally established as an Alpha Electromagnetic Field. ... man is transistorized from head to toe, [so] that he can receive these high frequency wave forms, amplify or regenerate them thousands of times over

from their original frequency and retransmit them, similarly to that which is done through the retransmission of microwaves in our known forms of electronics.

Throughout these five volumes [of *Masters of the Far East*] there have been many references on extrasensory perception ... Judging from various comments concerning the white Light transmission, it suggests some of the forms of transmission are sent out as beams of Light as a carrier wave. By using amplitude modulation through the mind, wave forms are modulated into intelligible characters of transmission.

Also in 1973, John wrote to colleges and universities both in the USA and Europe, enquiring about their interest in parapsychology research and courses. Locally, Kalamazoo College and Nazareth College both responded affirmatively, and John pursued possible joint activities with both. It is through the Nazareth contact that John met Jim Keating, a teacher of a course in parapsychology at the time, who eventually introduced John to the Les Initiates metaphysical group and to their leader, psychic Ken Killick (who became John's personal psychic for a few years in the late '70s). Also out of this group of people came Lloyd Swierenga and Cleora Daily, and through Cleora, her husband at the time, Chuck Spence. In the first half of the 1970s, as well, John and Rhea traveled to Japan and to Europe to meet with university academics who were conducting research in parapsychology (in one case, the German Government was supporting some of the research).

In 1974 John submitted to an interview with *Psychic Magazine*, in their "Business Issue." In the interview John talked about using his intuition, that is, his inner voice, to make business decisions. "Success is a thing that I've always taken for granted, and I should suspect it's because I do trust intuition, to the point that I don't make enough wrong decisions to undermine a successful rhythm." The article goes on to state that, "Although he admits to not practicing it personally, Fetzer thinks meditation is a valuable means of achieving personal growth..." (Within the year Fetzer would test this hypothesis for himself.).

The Mid-to-later '70s: The Fetzer Journey Begins to Turn Inward

Both John and Rhea were initiated into TM in 1975, as was Carolyn Dailey and several of the Detroit Tigers, including Hall of Famer Bill Freehan and Manager Ralph Houk (1968 World Series MVP Mickey Lolich also attended a TM 'intro'). TM was prominently mentioned in Rhea's diary from early 1975 through the end of '77, and, according to John, Rhea continued the practice past that time period as well. In 1975, John personally met with Maharishi Mahesh Yogi, who urged John to take TM into the inner circles of Washington DC. John advised the TM organization on television matters, both in Los Angeles and on a trip in 1977 to TM headquarters in Switzerland. Thus John was regularly meditating at least as early as 1974.

In 1975 Judy Skutch-Whitson brought to John *A Course in Miracles*, introducing to John the philosophy of "non-dualism" (that the material world doesn't really exist, is a dream, etc.). John studied *The Course* deeply for the next 5-6 years, and its philosophy became a prominent part of his worldview for the rest of his life. John also made it a particular point to meet and befriend the "scribe," or channeler, of *The Course*, Helen Schucman.

In the later 1970s, John and Carolyn Dailey were taken through the Silva Mind Control course by Sister Elizabeth Reis of Nazareth College (who was later a member of "The Monday

Night Group”). The Silva course, popular in the USA at the time, involves psychic development and ‘remote viewing,’ as well as spiritual diagnosis and healing. In the 1980s John had “The Monday Night Group” take the Silva course as well.

In the later ‘70s, Jim Keating (a Nazareth College professor who was teaching a parapsychology course there and who was a Fetzer board member in the ‘70s) introduced John to Ken Killick and Lloyd Swierenga, both of whom were members of the Canadian-based mystical organization “Les Initiates.” Killick was the group’s ‘guru’ and Swierenga was the head of its Michigan branch (headquartered in the Kalamazoo area). Les Initiates’ main interest was working with spiritual ‘ley and grid lines’ to ‘heal the planet.’ Killick became John’s close ‘psychic advisor’ in the late 1970s, advising John in many areas from John’s health to his investments to his baseball dealings. This relationship continued for approximately four years, until several pieces of less-than-accurate information caused John to cut ties with Killick by mid-1981. It is notable that Killick introduced Lloyd Swierenga (mid-80s Fetzer Executive VP) to John, as well as Cleora Daily (‘80s era “Monday Night Group” member whose husband, Chuck Spence, became the very first Fetzer Foundation head). Other members of this group were Mary and Dean Hardy of Allegan, Michigan. Killick and the Hardys were deeply interested in ‘pyramid power’ and wrote a book together about it, as well as building two small pyramids on their property, which John Fetzer visited several times, meditating inside the larger of their pyramids. The Hardys also had a significant UFO experience, a ‘close encounter’ type experience that supposedly affected one of their son’s mental state for the rest of his life.

Looking for a dramatic direct spiritual experience, John took LSD in a controlled (and legal) medical environment in Tucson. The experience was reportedly dramatic for him, but also disturbing—and he never repeated it.

The Early 1980s: Reincarnation, and John meets Jim Gordon

In a tape-recorded interview in 1982 for a possible biography, John detailed his philosophy of a group of people reincarnating together again and again, including John, to try to accomplish a spiritual goal in the world. John’s own various past lives (as John believed them to be) became the “Hall of Records,” a circle of busts at the Fetzer Institute in the later 1980s (the Hall of Records was dismantled in the 1990s).

After a serendipitous meeting with John (mentioned earlier), in which Jim gave John some accurate and timely psychic medical advice, Jim Gordon began channeling the Theosophical Great White Brotherhood Masters for John; John’s “Monday Night Group” of advisors (which included Mike Gergely, Carolyn Dailey, Bruce Fetzer, Cleora Daily, Sister Elizabeth Reis, Chuck Spence, Rhea’s personal doctor, Margaret Zolan, and her husband Frank Henry); and by 1985, for the Fetzer Foundation executive “Core Group” (Lloyd Swierenga, Chuck Spence, Bruce Fetzer, Carolyn Dailey), thereby boosting the global spiritual importance in John’s mind of the Fetzer Mission and the Fetzer Foundation by focusing it on the healing of illnesses. After 1985 these channeling sessions became private affairs for John only, but they continued until his death (the private sessions often consisted of past life information on John’s employees and cohorts).

10. The mid 1980s until John's death in early 1991: "Surat Shabd yoga" meditation practice, laying out his spiritual charge to the Fetzer Board, Jim Gordon Part Two (MSIA).

On a spring 1983 trip to Egypt, Jim Gordon met John-Roger (J-R), head of MSIA (Movement for Spiritual Inner Awareness), which teaches "Surat Shabd yoga," originally an ancient Northern Indian and Persian meditation practice involving 'Sound and Light.' Jim was initiated into the practice by J-R, and by 1985 John was initiated into the movement. John was dedicated to this meditation practice for the rest of his life. An adjunct to MSIA was the "Insight Transformational Workshops" of personal/spiritual growth, two of which John enthusiastically took, as did some of the employees at the Fetzer Foundation at that time.

As far as the Foundation/Institute goes, in 1989, John wrote his "Final Principles" which strongly encouraged his board to engage together in spiritual practice (the writing was so esoteric in nature, based as it was upon Theosophical, Masonic and MSIA principles, that it was not well understood). He also put forward this notion to the whole Fetzer Institute staff in the November 1990 dedication ceremony for the "Fetzer Hologram," which took place shortly before he left for Hawaii, where he died three months later.

**John E. Fetzer's Search and Legacy:
The Spiritual Context
(May 12, 2013)**

John E. Fetzer (1901-1990) was one of the most successful American businessmen of the 20th century, and as the owner for nearly thirty years of the Detroit Tigers Baseball Club he was also a semi-public figure in the State of Michigan. His name was publicly known and commonly bandied about—whether positively or negatively on any given day depended in part on the team's record!

However, I say that John Fetzer was a semi-public figure. This is because Fetzer always kept his private life ... private. I can attest to this personally. As a resident of Southwest Michigan growing up in the 1950s and '60s and an avid Tigers fan, I was fully aware of what the Detroit sportswriters would say about John: that he was a semi-hermit, 'hiding out' 150 miles outside of Detroit in parochial Kalamazoo, Michigan. And, try as they might, the Detroit press could not break through the Fetzer wall of privacy.

As Fetzer finally sold off his business interests when he was in his 80s, and as he moved his fortune into his Fetzer Foundation to support research—first into parapsychology and then Mind-Body-Spirit health—people began to get the first inklings about the deeply held Fetzer interests which had been kept behind that wall of privacy.

Now, twenty some years after his death, his private life is being researched within the auspices of the Fetzer Memorial Trust—and what we're learning is that John Fetzer undertook a near-lifelong pursuit of spiritual and metaphysical interests, a pursuit which spanned the majority of the 20th century.

Partially because John himself was mostly private about his beliefs, the question arises: was his spiritual and metaphysical journey unusual, or even odd—out of step with his fellow countrymen? Or did John walk a path that was actually commonly traveled by millions of people in America throughout the course of the 1900s?

Historical research on metaphysics in America is needed to answer this question, in order to provide a contextual backdrop for understanding John Fetzer's long and winding spiritual journey—as well as to address the question of what his journey means for the Fetzer Legacy.

Fortunately, a fine book on the metaphysical history of America exists which provides the framework for just such a mosaic. It's the 2007 *A Republic of Mind & Spirit, A Cultural History of American Metaphysical Religion* (New Haven: Yale University Press, 2007) by University of California (Santa Barbara) professor, Catherine L. Albanese. Although the book is a little 'light' in a few areas of American metaphysics—mainly unavoidable ones such as the secret members-only metaphysical 'mystery schools' that have existed in America since its beginning—Professor Albanese has created an epic work upon which I will lean heavily to create a background historical mosaic that follows. I'll then attempt to overlay a short version

of John Fetzer's journey onto this mosaic background, and we will see how remarkably the two fit together, "hand in glove."

Part One: The Historical Mosaic

In *A Republic of Mind and Spirit* (which I'm going to call "RMS"), Albanese begins by stating that her "historiographical reconstruction propose(s) ... three major forms of religiosity" in American history: the "evangelical form," the "liturgical form" also called "mainstream-denominational" and the "metaphysical form." And RMS states that, the "metaphysical is a normal, recurring, and pervasive feature of the American spiritual landscape," and that, "The triangulation of religious forces—evangelical, mainstream-denomination, and metaphysical—requires a careful inquiry into metaphysics in order to tell the story of all of the major directions in which religious people in the nation moved." Then RMS "single(s) out four ... identifiable themes" in American metaphysics: (1) the "mind and its powers" ... (2) a "correspondence between worlds," between the "world of divinity" and the "smaller human world" ... (3) that these "correspondences" between worlds are by "energy" ... (4) and the notion of "salvation understood as ... healing," where "being aligned with Spirit meant standing in the free flow of Spirit energy; this energy would heal and restore ... and end the sin of separation" (Albanese 2007: 4-6, 13-17). RMS then lays out, in Albanese's view, all the major historical metaphysical movements in the New World, from the first 17th century settlements through the 1990s.

Whereas Albanese takes over 500 small-type, no-picture pages to do this, I will in very brief form—in just 1% of the page-space used by her—hit upon most of these movements (leaving out those emphasizing Native American and African influences because they were not-so-much a part of John Fetzer's journey). If I succeed in my task in just five pages, it will indeed be evidence of "metaphysical magic!"

Hermeticism

Hermeticism can basically be described, in a nutshell, as: there's a spiritual world, and with 'gnosis', or alternatively with 'psychic ability,' this world can be contacted, controlled, and used from this physical world.

What is known as hermeticism comes from the 12-13th-century Southern European (based upon Alexandrian/Ptolemaic) interpretation of ancient Egyptian mysteries—Albanese's "Hermes of the South" (Albanese 2007: 22)—combined with the theories of Neo-Platonism, plus 16th- and 17th-century Rosicrucianism and Boehme-ism and 18th-century Swedenborgianism of Germany and Scandinavia—Albanese's "Hermes of the North" (Albanese 2007: 33).

RMS lists 15 primary features or "treaties" of hermeticism, which I summarize as follows:

- Divine hierarchy: "there are heavenly (higher) gods, and there are lower (earthly) ones" (Albanese 2007: 29).

- Astrology: the “energies of the spheres” which are influential and predictive, and, if one gets in sync with them, healing. This is sometimes called “mathematical magic” (Albanese 2007: 35).
- Alchemy: the proto-science of the 17th century and earlier; understanding and manipulating the “elements” of earth, air, fire, water; trying to understand and master how both the higher and lower realm energies rule and heal matter; making lead into gold; also looking for the “elixir of eternal life” (Albanese 2007: 36).
- Correspondence: “as above, so below”
- Subtle Energies go back and forth between the higher and lower worlds (Albanese 2007: 6).
- Gnosis: “the human path is one that is linked to ... illumination” of the mind. “This, my child, is rebirth,” says Hermes, the “search for ... the metaphysical know-how (or gnosis) ... that can lead to mystical attainment” (Albanese 2007: 27-28)
- Swedenborg: the Swedish seer spoke first-hand of life on other (non-physical) planets and the ability to ‘(astral) travel’ to them and back.

RMS states that, “Elizabethan and 17th century England ... flourished in a metaphysical milieu in which, in some way or other, virtually everyone participated” (Albanese 2007: 64), and where those with psychic abilities were known as “cunning folk” (Albanese 2007: 60). And, over the Atlantic to the New World these hermeticists and cunning folk came! RMS states that, “Looking past the migrations of Puritans to New England in the 1630s (though Cotton Mather and John Winthrop Jr., according to Albanese, were hermeticists), [it is] the migrations of Quakers, Baptists, Pietists, and Perfectionists, coming primarily to ... Pennsylvania and the Jerseys ... between the 1650s and 1730s ... [which] brought Hermeticism, Rosicrucianism, Kabalism (Jewish occultism/mysticism) ... Pietism, and Boehmian mysticism together” (Albanese 2007: 79). According to RMS, “Benjamin Franklin, George Washington, and other prominent politicians” were “acquainted with” one of these Eastern Pennsylvanian hermetic groups, the Ephrata Community (Albanese 2007: 81). Later on, “from 1700 to 1775 ... cunning folk and their kin were making their homes more in Rhode Island than elsewhere, thriving on the combinative mystical brew that they could there imbibe” (Albanese 2007: 82). And the Quaker settlers of Pennsylvania, states RMS, “brought the metaphysical into their everyday world” (Albanese 2007: 65). Quakers taught their own “magic of the Inner Light” and “frowned on ... divination ... and astrology,” but were influenced by “earlier doctrines of divination: ... the writings of Jacob Boehme” (Albanese 2007: 65).

Freemasonry

By the mid-18th century, Albanese states that Freemasonry practiced a version of what I’ll call “hermeticism lite” (“lite” being used in the sense of lite beer), as it still does today. Yet RMS states that in “the new world of Masonry ... Hermeticism would be encoded in a mysticism that could easily lend itself to the worship of nature and ... the study of mathematics (mathematical symbols), and of course in (symbolic) ceremonies and rituals.” Among its membership were: “Benjamin Franklin, a member and, by 1733, grand master” ... of the Philadelphia lodge ... “Brother Franklin had prestigious company among the founding fathers

of the new nation, and George Washington freely gave the Masonic sign as he traveled through the colonies.” “By 1800 there were 18,000 Masons in the United States” (out of a population of 5 million) and by 1825, “New York State ... was by itself home to 20,000” (Albanese 2007: 124-26). Freemasonry declined in the U.S. in the mid-1800s, then revived again after the Civil War. According to Kalamazoo, Michigan historian Larry Massie, in the post-Civil War American North, in order to be elected to public office a person needed to be (i) a white male, (ii) a Republican, (iii) a GAR (former member of the Union Army) and (iv) a Freemason. In 1930, three years before John Fetzer joined the Masonic Order, the USA had 3.3 million Masonic members, out of a population of 123 million (2.7% of the population) ... in 1960 there were 4.1 million Masons out of a population of 180 million (2.2%). In the 20th Century, Presidents William McKinley, Teddy Roosevelt, William H. Taft, Warren Harding, Franklin Roosevelt, Harry Truman, Gerald Ford and Lyndon B. Johnson were Masons, as was British Prime Minister Winston Churchill.

As a quick aside (not directly to do with John Fetzer), Joseph Smith, Jr., the founder of Mormonism, was a Freemason and, according to RMS, “from one point of view, what Smith was doing was renewed and purified Masonry ... to his followers” (Albanese 2007: 138). One of the Masonic traditions involves the apocryphal Enoch, who, according to RMS, Joseph Smith, Jr., claimed to be in a past life. Also, according to RMS, Smith was influenced by Swedenborgianism, and was “a cunning man [in the metaphysical sense, meaning he was a psychic] and a lover of Indian lore” (Albanese 2007: 136).

Transcendentalism

Transcendentalism was a late 19th-century movement whose most famous founding guide and Spirit was Ralph Waldo Emerson (1803-1882). Transcendentalism came out of Unitarianism, had roots in Neo-Platonism and Boehme, and taught “the bringing of intuition and the inner life into outer demonstration” (Albanese 2007: 164-5), usually in a community. Emerson said, “I am born into the great, Universal mind” (Albanese 2007: 347). Emerson quoted Swedenborg, and praised him along with Hinduism and Zoroastrianism (however, he expressed distain for Spiritualism). And some of the Transcendentalists were interested in alchemy. According to RMS, Transcendentalism was a primary influence on the New Thought movement of the late 19th and 20th centuries.

Spiritualism

In 1774, an English “Shaking Quaker,” or “Shaker” group headed by the medium “Mother Ann” Lee came to America, to the New York colony. The Shaker elder Frederick Evens linked the Shakers strongly back to Swedenborg, whom he called, “the angel of modern Spiritualism.” This Shaker group, RMS states, “was given to the practice of ... ecstatic experiences that included visions ... and Spirit communication.” According to RMS, “the Shaker story is “important for the early ... group of altered religious states and, specifically, the conviction of contact with Spirits ... Mediums - or as the Shakers called them, ‘instruments’ - ... became important ritual leaders in Shaker communities.” RMS states that at this time, several prominent Freemasons were in contact with the group: “Lafayette visited the Shakers, so did George Washington, Napoleon (in Europe)” (Albanese 2007: 182-84). (By the way, unbeknownst to RMS, Franklin and Napoleon were Rosicrucians as well —Napoleon’s ritual collar as Master of the Paris Lodge is to this day prominently displayed at Rosicrucian

(AMORC) headquarters in San Jose, CA). And, RMS states, the Shakers' "spiritual ecstasies ... came accompanied by a profoundly mystical, and hermetic, theology" (Albanese 2007: 185). In the 19th century, Emerson, although he disdained séance Spiritualism, spoke highly of the Shakers.

Another backdrop to Spiritualism, Mesmerism, influenced according to RMS by "Continental Hermeticism," arose in the early 1800s as a "scientific" explanation for "animal magnetism," the energy that could, in the hands of expert practitioners, both provide physical healing and also induce hypnotic trance states, "draw(ing) aside the veil that separates the natural from the spiritual world" (Albanese 2007: 192, 198). Andrew Jackson Davis, a well-known proponent of Spiritualism at the time according to RMS, became well known for purportedly using mesmeric experiments to travel to other planets, as Swedenborg had done over 100 years before him.

Then, in 1848, in upstate New York, the Fox Sisters "kindled a new fire" by announcing they were in communication with a deceased peddler who decades earlier had been murdered and buried in their cellar ... their story and their practice of contacting Spirits were embraced by a group on the "Quaker radical edge" connected with the abolitionist Underground Railroad. News of the Fox sisters spread quickly, and, according to RMS, created "a Spiritualist furor in the nation." The Civil War greatly fed this furor, as tens of thousands of parents and wives sent their boys and husbands off to war never to hear from them again. "Séance Spiritualism" provided a way to reach their lost loved ones beyond the grave, thus providing solace. By the late 1860s Spiritualism was viewed as a religion, with one foot in Christianity and the other in Swedenborgian hermeticism. In 1867 there were several estimates, according to RMS, including one from the Catholic Church, that the number of Spiritualists in the U.S. had reached 11 million, or 1/3 of the population—roughly on a par with the Catholic Church itself (Albanese 2007: 179-80, 220).

Spiritualism declined in the later 1800s, but rekindled during and immediately after World War I, for the same reason as during the Civil War. In 1926 Sir Arthur Conan Doyle published *The History of Spiritualism* in England, detailing dozens upon dozens of Spiritualist episodes. And in the same decade, which was the last decade of Thomas Edison's life, the great inventor was working on (as is detailed in his diaries) what he called his "Telephone to the Dead."

In the Midwest, Spiritualism took on a communal form, with "camps" being run in the warmer months. These camps became permanent fixtures in the Spiritualist movement, and one of the more pre-eminent was Camp Chesterfield, north of Indianapolis, founded in 1886 (as an offshoot of another Spiritualist camp in Vicksburg, Michigan, which closed in 1934). The Fox sisters visited Camp Chesterfield, and the camp became famous for being the first to feature "Spirit paintings." Camp Chesterfield was still going strong through the 1960s and '70s, but camp leaders told Larry Massie that since then it has been on a gradual decline because of the ease of finding similar mediumistic and clairvoyant services "anywhere you go, not just here, anymore."

Christian Science and New Thought

Phineas Quimby (1802-1866) was a prominent teacher of an offshoot of Mesmerism, which RMS calls “reformed magnetic medicine” (and unbeknownst to RMS, Quimby was also a Rosicrucian). It was Quimby who first healed, then took as his student, Mary Baker Eddy (1821-1910). Eddy in 1870 published the first edition of her seminal *Science and Health with Key to the Scriptures*, which, according to RMS, she “herself would look back on ... in her later years in ways that hinted of the kind of ‘channeled’ text that numerous Spiritualists ... claimed to produce.” This book became the foundation of Christian Science, teaching “radical non-dualism” or “the nonexistence of matter,” whereby, according to its “Scientific State of Being,” “There is no life, truth, intelligence nor substance in matter. ALL is Infinite Mind.” According to RMS, “Eddy was a decided anti-materialist,” and her Christian Science rose above the mere “mortal mind” of mesmerism and Spiritualism, even though “the connections between her new Truth and these former partners would not go away” (Albanese 2007: 284-85, 296).

Some students of Christian Science went on to promote less radical versions of Eddy’s teaching, which became various forms of mental healing — from the “I AM” movement’s “silent suggestion of the ‘inner or occult word’” (Albanese 2007: 310) to the “New Thought Movement” of the Church of Divine Science, the Church of Religious Science, and the Unity Church of Christianity. New Thought also led to the teachings of affirmations, positive thinking, and prosperity. For example, the Unity prayer, which states that “Every word is a thought in activity, and when spoken it goes out as a vibratory force that is registered in the all-providing substance,” and the teachings of Dale Carnegie and Norman Vincent Peale (whose *Guideposts* magazine had a circulation of 2 million in 1973). According to the Association for Global New Thought, there currently are 800 to 900 Unity churches, 600 to 700 Religious Science venues, and 300 to 400 independent New Thought ministries in the United States.

Theosophy

Helena Blavatsky (1831-1891) had traveled throughout “Europe, Egypt and the Middle East including Egypt” as a young woman, and had since childhood believed she had been, according to RMS, “in the presence of invisible companions.” As an adult, “She could produce ‘Spirit’ manifestations and other occult phenomena far in advance” of the séance she often participated in. “Instead of being controlled by Spirits to do their will, it is she who seems to control them to do her bidding.” However, “if she controlled the occult forces of nature, she also served and did the bidding of “the “Masters,” the “Elder brothers of humanity.” “Blavatsky ... had seen the Masters in visionary episodes from her youth.” In 1875 she co-founded, with Henry Olcott, the Theosophical Society. In 1877, Blavatsky published *Isis Unveiled*—written, she claimed, “by direct dictation by the Masters,” to foster the “unveiling ... of occult laws.” She wrote that, “Spiritualism, in the hands of an adept, becomes Magic.” And an adept could operate with, and master, “the ether, or the astral Light” which could heal, and the source of which was a “central, spiritual, and Invisible Sun” (Albanese 2007: 272-81). Blavatsky moved to India in 1878 where she lived the rest of her life. And in 1888 she wrote her magnum opus, *The Secret Doctrine*. In her books, Blavatsky also talks of karma and reincarnation, of the great periods of time called yugas, of Lemuria and Atlantis, of Avatars (incarnations of God) and the Masters of the Great White Brotherhood. The Theosophical Society opened lodges to teach its metaphysical principles and raja yoga (the bringing of the

kundalini energy up through the body's "chakras" to the "crown chakra" at the top of the head); and by the mid 1890s there were 60 such lodges in the U.S. and almost 300 worldwide. In its essence, Theosophy is a highly stylized form of hermeticism.

The importance of Theosophy, and of Christian Science and Spiritualism as well, was demonstrated by the fact that the 1893 World's Parliament of Religion, held in conjunction with the Columbian Exposition in Chicago, seated all three groups among its 36 invited religions.

Blavatsky died in 1891, and the Theosophical torch was passed to Charles W. Leadbeater, who in 1927 published *The Chakras*; and to Alice Bailey (1880-1949) who, like Blavatsky before her, experienced visits from Masters of the Great White Brotherhood. As a British teenager, Bailey was one Sunday, according to RMS, "seated in the drawing room of her aunt's house instead of going to church," whereupon she was visited by, "a tall man ... with a turban on his head." It was "the Master K.H., the Master Koot Hoomi," who was "very close to Christ." This Great White Brotherhood Master visited her multiple times. Then, in 1919, she had "still another mysterious visitation ... Djwhal Khul, The Tibetan ... who had asked her to be the human conduit for his books." A series of "some 20" books were forthcoming. Bailey initially focused on "three aspects of theosophical teaching ... that there was a great and divine plan for a return to God ... that there were Masters who were responsible for the working out of that Plan ... and the dual belief in the law of ... Karma and Reincarnation." Beyond these teachings, and teachings about chakras, "what drew Bailey was her attention to 'rays' ... Bailey's *Treatise on the Seven Rays* appeared in five volumes." In addition, Bailey and Leadbeater, along with Annie Besant, as well as Blavatsky before them, "had declared for a 'new age' to come, with Besant (and Leadbeater) promoting her ... protégé Jiddu Krishnamurti as ... the vehicle of the Lord Maitreya and of the Christ." Krishnamurti renounced the role, but "by 1935 (Bailey's) Arcane School was promoting the use of the so-called Great Invocation (which) called for the Christ who would return to earth ... (Arcane) School teachings announced that the Christ himself had given humanity the final version of the Great Invocation on the full moon in June 1945, in the context of ending World War II." RMS states that, "Bailey ... set the stage for the New Age movement" (Albanese 2007: 461-66).

Offshoots of Theosophy included Guy Ballard's "I Am" movement with its claimed contact with Great White Brotherhood Master Count de St. Germain on Mount Shasta and the teaching that "this can be your last incarnation," as well as the Summit Lighthouse, which morphed into Elizabeth Claire Prophet's Church Universal and Triumphant. Some students of Theosophy went on to teach *pranayama* (breath control) yoga in the West as well.

A major influence on Guy Ballard's "I Am" movement, according to RMS, was the six volume series, *The Life and Teachings of the Masters of the Far East* by Baird T. Spalding, written from the 1920s through the mid 1950s, which in great detail tells, with Theosophical trappings, the tale of a purported trip by the author, a self-claimed mining engineer, to Tibet where he had many encounters with the Masters.

One final note on this subject: you didn't have to be a member of the Arcane School, or of the Esoteric School of Theosophy, to be influenced by it ... you just had buy and read their publicly-available books, which John Fetzer and many others did.

Channeling

By the 1950s there appeared, according to RMS, “a reconstructed form of mediumship that came to be called channeling. Channels brought information and wisdom to believers. Now, though, the communicators were no longer mostly ... the Spirits of the intimate departed, or ... historic scientific and political” figures, or “American Indians.” Nor were they necessarily the Great White Brotherhood Masters of the Theosophical tradition. Instead, some “were space brothers or extraterrestrial masters.” RMS goes on to talk about the 1970s *The Seth Material*, where “Seth ... had emerged when (Jane Roberts), experimenting alongside her husband with a Ouija board ... received messages from the mysterious communicator. Thereafter Roberts found that she could become entranced and that Seth came channeling through her” in that state (Albanese 2007: 500-501).

Note: this raises the subject of the Ouija board, the parlor “board game” first popularized by Spiritualists during WWI, whereby participants place a smooth planchette on top of an alphabetical flat cardboard, touch the planchette together, then ask questions ... the planchette then ‘magically’ moves and spells out answers “from the beyond”—from those living on “the other side.” It’s the “hermetical board game.”

Eastern Teachings

These first came to America primarily on the shittails of Theosophy ... and right through to the ‘60s when The Beatles went to India. RMS talks briefly about several Indian teachers who came to America, some of whom include:

- Swami Vivekananda (1863-1902) who, RMS states, “helped Theosophists think more, and more precisely, about raja yoga” (Albanese 2007: 354).
- Paramahansa Yogananda (1893-1952), author of *Autobiography of a Yogi* and the teacher of *kriya* (a derivative of *pranayam*) yoga through his Self-Realization Fellowship in Los Angeles (and who may have, according to RMS, influenced Theosophy).
- Maharishi Mahesh Yogi, who taught Transcendental Meditation (TM) to the Beatles in India in the 1960s, and who soon after came to the USA.
- Sri Aurobindo (1872-1950), who taught Michael Murphy, co-founder of Esalen in Big Sur, California.
- Deepak Chopra, who, according to RMS, started out practicing TM, and then moved on to Western Hermeticism, ultimately to be a follower of Merlin (of King Arthur lore).
- Buddhism, which, according to RMS, was incorrectly conflated by Theosophy with their form of “Westernized Hinduism,” but which actually came to the USA first with the Chinese workers of the railroads and mines in the Western U.S. in the later 1800s, and then, in a larger wave, with South Asian immigrants in the 1960s.

***Not Mentioned in RMS:
A Course in Miracles and Surat Shabd Yoga***

According to Judy Skutch-Whitson, in the early '70s Dr. Helen Schucman became a medium, or channel, or a "scribe" as Ms. Schucman herself called it, to a voice giving her the material that became known as *A Course in Miracles*. The material was edited by her colleague Dr. William Thetford who, according to Judy Skutch-Whitson, had a Christian Science background. And so came the work that we all know so well, which Judy Skutch-Whitson calls "a system of non-duality ... so when the *Course* talks about our reality, the dream never happened. Like when you wake up in the morning and you've had a dream, after about two or three minutes of remembering, you go about your way and you realize it never happened."¹ As with the other main American source of non-dualist philosophy, Christian Science, the principles of *The Course* create a "spiritualized" way of seeing the world.

Surat Shabd Yoga is a meditation practice that came into Northern India from Persia at least 600 years ago. A prominent Northern India teacher of the practice named Nanak (1469-1539) was the first of a "gadhi" or "seat" of ten gurus that taught ("initiated" followers into) the practice in the northern Punjab province, and whose philosophy was written down into the book, the *Granth Sahib* (the philosophy contains much of mainstream Hindu philosophy, but the meditation practice involves hearing The Sound, or Shabd, at the crown chakra, and traveling up and out of the body on this "Sound Current"). Under persecution from the Moghul emperor in Delhi, the 10th guru in the line, by now head of more than 100,000 followers called "Sikhs" in the early 1800s, did not leave an 11th successor, and the Sikh Religion was born.

The Surat Shabd meditation practice, however, continued on a small, private scale in Delhi, and in 1865 a man named Shiv Dayal Singh (1818-1878) began publicly offering initiation into the Surat Shabd meditation practice once again. Shortly before his death, Shiv Dayal Singh commissioned a follower to go back to the Punjab and begin initiating followers there, and a "gadhi" was established. By the 1940s there were over 100,000 initiates of Surat Shabd yoga (currently called "Sant Mat") in the Punjab. In 1948 one of the prominent followers in the Punjab, Kirpal Singh, left and went south to Delhi and started initiating there. Kirpal Singh came to America now and again, and one of his American initiates was Paul Twitchell, who in 1965 started his own organization, Eckankar, which, at least in its early days, was teaching the same meditation practice. At some point Twitchell initiated a man named Roger Hinkins (aka John-Roger Hinkins, aka John-Roger), who in 1971 started his own organization—teaching essentially the same meditation practice—called The Movement of Spiritual Inner Awareness (MSIA).

"New Age Philosophy"

"New Age Philosophy," which was discussed in RMS and roughly refers to a confluence of many of the above philosophies, made its way into American pop culture in the 1960s and '70s, and in some ways has become a permanent fixture there. For example, according to the Pew Research Center (2009), 23% of the public (approximately 72 million

¹ Transcription of TJB/BFetzer interview with Judy Skutch-Whitson, March 3, 2011, p. 36. (from the John Fetzer archives).

persons) and 21% of Christians practice “yoga as a spiritual practice”; 24% of the public overall and 22% of Christians say they believe in reincarnation; 25% of the public overall and 23% of Christians believe in astrology; 29% of the public overall (90 million persons) and an equal percentage of Christians say they have felt in touch with someone who has already died; 18% of the public (approximately 56 million persons) and 17% of Christians say they have seen or been in the presence of ghosts; 15% of the public (approximately 47 million persons) and 14% of Christians have consulted a fortuneteller or a psychic; even 26% of the public (approximately 81 million persons) and 23% of Christians believe that “spiritual energy” is present in trees!

Part Two: John Fetzer

Now to briefly overlay John Fetzer’s journey onto this “background mosaic.” It is of interest to note that John’s journey from the 1930s and onward actually covers to a remarkable extent the stopping points of the metaphysical trail laid out by Dr. Albanese in her book.

Born in 1901, John started his life in Methodist Christianity, but by the time he was a teenager his mother had converted to Seventh-day Adventism, and John followed suit. Even though Adventism has no roots in hermeticism, it is highly unorthodox Christianity—particularly in one specific aspect that John stayed interested in for the rest of his life. The tenets of Adventism were the result of Adventist co-Founder Ellen G. White’s (1827-1915) twenty-year series of visions and prophesies—thus Adventism is based on the premise that messages obtained in contemporary visions “trump” intellectual interpretation of ancient scripture. White’s visions led to a set of unusual Adventist principles: (i) Arminianism (where Christian salvation is a free-will choice, although in Adventist philosophy it is limited to 144,000) as opposed to a Calvinistic predestination, (ii) making Saturday the Sabbath, (ii) an emphasis on vegetarianism, healthy living and exercise, (iv) and an understanding of ‘The Second Coming’, which, even if it didn’t have the 1844 date that White’s childhood Millerism had insisted on, was nevertheless close at hand.

By 1928 John had left the Adventist Church, and in 1982 he said about that time: “Seventh-day Adventist people are highly doctrinaire ... I became confused, feeling that there had to be another outlook. I did not know what that substitute would be. ... I felt that wasn’t the path I wanted to be on—there had to be another path ... I always felt that fundamentalists were literal in saying that the world was created in six days, knowing full well that the earth was billions of years old, and that the history of man had to be evolutionary. I only had snatches of knowledge of those things, but they were all enough for me to keep on searching.”²

One hint John received about there possibly being “another path” came from his radio studies. John said in a 1986 interview, “When we were developing things right after World War I, Nicola Tesla was our Bible.”³ A few of the accomplishments of Nicola Tesla (1856-1943) are as follows. He pioneered modern electrical engineering. In 1894 he demonstrated wireless communication through radio, although he lost a court battle for the patent to Marconi. He was the well-known victor in the “War of Currents” versus Thomas Edison, with

² JEF Interview with Thennes and Averitt, December 3, 1982 (from the John Fetzer archives).

³ From the 1986 “A Talk with John Fetzer” by three Foundation employees (from the John Fetzer archives).

his AC power transmission. Tesla also demonstrated wireless energy transfer to power electronic devices. And Tesla-the-man was a visionary as well. According to his autobiography, Tesla experienced detailed moments of inspiration—blinding flashes of light would appear before his eyes, often accompanied by visions; and just by hearing the name of an item, he would be able to envision it in realistic detail. In Fetzer's 1986 interview, he goes on to say, "As I experimented and studied more of Tesla's work, I recognized that there are energy wave forms in the physical world. And I began to wonder if there were other, more subtle wave forms that we can't see with our eyes."

From here, John's journey touches many of the bases covered in the Albanese book. In 1933, John became a Freemason, and he stuck with it until he eventually attained the rarely reached 33rd degree in 1969. John later confessed that at the time he was an active Mason, the Masonic symbolism did not come to life for him in a deep way. However, Masonic philosophy is prevalent in John's 1967 speech, "This I Believe," which talks about the Masonic theory of the relationship between the conscious and subconscious minds. And the books of former Mason, Manly P. Hall, were read by John and were still at the Fetzer house in the later 1980s. And John's intellectual knowledge of Masonic symbols did eventually find deeper meaning—in 1981 when he met Jim Gordon.

By 1934 at the latest, John Fetzer was visiting the Spiritualist Camp Chesterfield in central Indiana. It was actually his mother who first informed John of the notion of Spiritualist readings—in 1930 she went to a Spiritualist in Lafayette, Indiana, who correctly told her that John would not be locating his newly purchased radio equipment in Detroit (which John was trying to get government permission to do at the time), but further west (and, of course, John, after failing as far as Detroit was concerned, moved it further west to Kalamazoo). By 1934 John himself was visiting a trance medium at Camp Chesterfield. There John got "help from the other side" on his genealogical searches, as well as getting a scolding from an Indian Chief, who correctly predicted that his recent biggest Tigers trade-ever would be a "bad deal."

Also, in the 1970s, John twice visited famed London medium Ena Twigg who, he said, put him in touch with his deceased parents. In addition, it was at Camp Chesterfield that John would pick up books on metaphysics, which broadened his search. When asked in a 1984 interview, "What else did you pick up books on (in the 1940s)?" John answered, "On everything I could get my hands on. Camp Chesterfield had a book shop ... I think that every time I went down there I would buy three or four books."⁴ By the late 1940s John's wife and sister got into the act, frequently going to local fortune tellers, and once having a medium come and hold a séance at the Fetzer House, a successful "table tipping" séance at which both women received personal messages from deceased relatives. John continued his trips to Camp Chesterfield in the 1950s and '60s for genealogy tips whenever he'd get stuck, and for ancestor-photos ("Spirit photos") for his genealogy books. His trips there continued at least until 1974. According to Judy Skutch-Whitson, John even contacted some of his deceased ancestors himself through the Ouija board to successfully find lost family records during a 1966 genealogy trip to Germany.

In 1938, John had what was evidently his first astrology reading—in Washington D.C., where an astrologer correctly predicted the highly unlikely successful and imminent outcome

⁴ JEF interview with Thennes and Averitt, February 9, 1984 (from the John E. Fetzer archives).

of his “590 Case.” In a 1983 interview John said, “The reason I went to [the astrologer] was I found out that half the senators on The Hill went to her ... what she had to say absolutely was true ... That probably was the experience that excited my interest in parapsychology.”⁵

John also read many of the books of Theosophy, particularly the complete set of books by Alice Bailey (written from the 1920s-1940s) which even in the late 1980s, as I witnessed, were pulled down by John (or by myself at his bidding) and referred to several times. And a favorite book series of John’s was the Theosophically influenced *The Life and Teachings of the Masters of the Far East* by Baird Spaulding, which was the highly quoted source material for John’s 1973 “John E. Fetzer Foundation Preamble,” stating his intention that the Foundation pursue “metaphysically-based science.”

Among other metaphysical books residing on the bookshelves in the Fetzer household, and which were read by John (and his wife Rhea read many of them as well), were Peale’s *The Power of Positive Thinking*, Yogananda’s *Autobiography of a Yogi*, the Gnostic *Lost Books of the Bible*, the channeled works *Seth Speaks* and *The Urantia Book*, Jean Dixon’s *A Gift of Prophecy*, the Theosophist David Anrias’ *Through the Eyes of the Masters*, several of the works of former Freemason Manley P. Hall, *The Aquarian Gospel*, all the books by John-Roger, and many more.

John combined notions of Freemasonry, Theosophy and meditation practice in his 1971 writing, “America’s Agony” (chapter in Fetzer 1971), where he writes of the “Central Sun of our Universe” that “constitutes the sublime scene—the ... Cause of all Creation ... the Universal Mind ... the Divine Spirit ... God the Father!” And that “The physical man is an intricate electronic device with a set of transistor-like cells from head to toe ... each and every one of them ... is a permanently adjusted miniature receiver of electronic wave forms from the Center Source—the Universal Mind.” And that, “in the frontal dome of the head” is “the Thousand Petal Lotus ... a high-gain parabolic antenna of supreme sensitivity, which is electronically tuned to the rays of the Infinite Intelligence.” And that the way to “tune the antenna” is “through the deep silent and secret meditative discipline ... it is attained by concentration which disciplines one’s conscious mind to remain quiescent and allow his subconscious to perceive the radiation from Universal Mind to being peace” (John E. Fetzer, *The Men from Wengen and America’s Agony* [NP, MI: John E. Fetzer Foundation, 1971]: 387, 400, 403). (John had also previously presented these same notions in his 1967 speech, “This I Believe.”)

In 1973, John met former Apollo astronaut Edgar Mitchell and soon went on the board of Mitchell’s Institute of Noetic Science (IONS) for a short period of time. According to Mr. Mitchell, John left the board of IONS when he became impatient that Mitchell wasn’t putting all his resources into “proving (the metaphysical and Spiritualist notions) that consciousness survives death.”⁶

In a 1974 interview with *Psychic Magazine*, in its “ESP in Business” issue, John freely talked about how he used intuition in his business decisions, boldly stating, “Success is a thing that I’ve taken for granted, and I should suspect it’s because I do trust intuition to the point

⁵ JEF interview with Thennes and Averitt, September 28, 1983 (from the John E. Fetzer archives).

⁶ Transcription of Massie interview with Dr. Ed Mitchell, 8-29-11, p. 36 (from the John E. Fetzer archives).

that I don't make enough wrong decisions to undermine a successful rhythm.” Such a statement would have made Emerson and the Transcendentalists proud! However, he confessed that while he “thinks meditation is a valuable means of achieving personal growth ... he admits to not practicing it personally.”⁷

John soon solved this dilemma through his initiation into Transcendental Meditation in 1974, along with his wife Rhea a short time later. As to whether he'd been practicing meditation prior to TM, in a 1984 interview John said, “No ... I was using my own techniques as a result of the ulcer [this would've been in 1958-65 during which he had serious ulcer problems]. It was just relaxation.”⁸ Both John and Rhea practiced TM at least through Rhea's incapacitation in 1980.

By 1975 John had also become deeply interested through Judy Skutch-Whitson in *A Course in Miracles* with its channeled non-dualistic and New Thought philosophies. John insisted on getting to know “the scribe,” Helen Schucman, as part of his study of *The Course*. John's study of *The Course* continued through the era of the early-to-mid-1980s “Monday Night Group,” which was John's spiritual support group in that era.

John's 1974 interview with *Psychic Magazine* was not the only time he went public with his beliefs. In 1980 John gave an interview to Kalamazoo's *Encore Magazine*, in which he again stated Transcendentalist notions: “Man so operates in his physical world that he almost discards the intrinsic value of the inner man. True, man is a physical being, but he is more than that. He is a Spirit, the result of Creative Intelligence.” John stated that, “Man has to learn to tap his inner resources.” Further, with Swedenborgian flair he “talks about ‘another dimension of the cosmic’ which will lead to new dimensions in the use of solar energy.” And he hinted at metaphysical notions of an afterlife, stating, “I don't believe that man comes into this life to have a shallow experience ... Five minutes after man discards his material body in this world, he could assume another body, another form.”⁹

That same year, 1974, John gave a speech entitled, “The UFO Hoax” to a local organization, which was actually a talk stating his belief in interplanetary visitors. This belief began in World War II when, as U.S. Radio Censor, according to Rhea's diary, “He received many high classified reports that our airmen flying over Germany were being confronted at night” by strange balls of light which were known at the time as “foo fighters.”¹⁰

John was a firm believer in reincarnation, as attested to by the Fetzer Administration Building's late 80s era “Hall of Records”—a gold-leaf-ceilinged room of busts of some of his past lives, as he firmly believed. He spoke openly and casually to the members of the “Monday Night Group” about last lives, including that he had lived in Atlantis, and he shared these Antediluvian beliefs with Vincent Mariani, sculptor of the “hologram” art piece in the lobby of the Fetzer Institute, as well as with many others including myself, some of the Fetzer program officers, and some of the Foundation grantees.

⁷ *Psychic Magazine* (December, 1974), p. 30 (from the John E. Fetzer archives).

⁸ JEF interview with Thennes and Averitt, February 9, 1984 (from the John E. Fetzer archives).

⁹ *Encore Magazine* (November 1980), p. 9 (from the John E. Fetzer archives).

¹⁰ Rhea Fetzer Diary, May 14, 1974 entry (from the John E. Fetzer archives).

Back when John graduated from the Seventh-day Adventist Emmanuel Missionary College in 1927 he gave a graduation speech entitled, “Faith of our Fathers,” wherein he extolled the Christian faith. It is also interesting to note that in 1980, John received an honorary Doctor of Laws from the school, which by then was called Andrews University but was (and is) still an Adventist college. At the awards ceremony he gave another speech to the student body—but this time there was not a single mention of faith, or of God. Rather, he talked about New Thought concepts of the power of the mind, and the “Creative Intelligence of the Divine Power.”¹¹ And the one church John did attend somewhat regularly during the 1970s and early 1980s was the Unity Church in Tucson, Arizona, where the Fetzers had a winter home.

In the later 1970s, John had the clairvoyant Ken Killick in his employ for a few years. And then in late 1981, when John met clairvoyant Jim Gordon, suddenly through Jim’s channelings the symbolism of the Freemasons came to life and made a deeper impact on him, and many of these symbols were incorporated into the Fetzer Institute Administration Building. In addition, through Jim’s channelings to John and the “Monday Night Group” (and later the Core Group, the executives of the mid-80s Fetzer Foundation), the Masters of The Great White Brotherhood communicated with John and the others about the mission of the Fetzer Foundation. Through these channelings, John came to see the mission of the Foundation as a sacred task, which gave him great inspiration for the rest of his life. I am reminded of a statement by the Victorian-era African explorer Henry Stanley (the man who found the missionary Stanley Livingston): in a December 2011 Smithsonian Magazine article it states that, “During his [Stanley’s] descent of the Congo River, when he was despondent over the drowning of two close companions, when he was close to starving ... What sustained Stanley through the jungle ... was his stated belief that he was engaged in a ‘sacred task’.”¹² Having such a “sacred task” is what sustained John Fetzer in the end as well.

And, finally, in 1984 Jim Gordon was initiated into MSIA and the meditation practice of Surat Shabd Yoga. By mid-1985 John also took initiation into MSIA as well—and I can personally attest to the fact that John diligently and faithfully practiced the Surat Shabd meditation every day for the remainder of his life.

Part Three: The Legacy

So, was John Fetzer’s spiritual life “odd?” I would say, no. It was quite common enough, actually—especially as New Age philosophy attained pop-culture status in the later 1960s and 1970s. And his beliefs provide the groundwork for the entire Fetzer Legacy. However, the ultimate question for those currently involved in the Fetzer mission has always been about our own individual and collective “call” as we carry out John’s legacy, as well as about the role of Spirit in this endeavor.

John actually spoke to his Board of Trustees about responding to this “call” in the “Final Principles” of his “Founder’s Statement” to the Institute Board in the fall of 1989. These were among the very last words ever penned by John, and were repeated by him once again to the Board in mid-February 1991, just two weeks before he died. Echoes of John’s

¹¹ JEF’s speech to Andrews University, Spring, 1980 (from the John E. Fetzer archives).

¹² www.smithsonianmag.com/history/henry-morton-stanleys-unbreakable-will-99405/.

spiritual journey, from the Freemasons and Theosophy to New Thought and *A Course in Miracles*, to Surat Shabd Yoga, reverberate strongly in the statement (printed in its entirety below), in which John encourages the Board:

First to “listen!” That there is a “ring of truth … trying to create a community of freedom within the Institute” … and that, once we “hear the ring of truth” … “the group must come together and make a settlement within themselves as to a sense of participation.” Then he tells the Board what he would have them do together—to come back “up into the higher focus, back into your higher self.” And, finally, John expresses confidence that his legacy would have help from an “avatar,” which is the Theosophical and New Age notion of a new Divine Incarnation, another re-embodiment of God. John, as a New Age proponent, foresaw the coming of an avatar to assist the Institute. However, John posits a slightly different notion of avatar with the use of the term “avatar symmetry.” In this case the avatar would not reside in a physical body, but instead the use of the word “symmetry” points to an “as above, so below” correspondence of energy. John writes: “there is a certain consciousness of synthesis that brings forth a Light … the ‘avatar symmetry’ … is here, ready to assist all who are connected with the Institute.” In other words, the avatar John pointed to is an energy of Divine Light that would flow anew from the spiritual world through the Fetzer Institute.

And what would be that energy? John makes this clear when he goes on to say that the mission of the Institute and of all of JEF Inc. going forward “will be unconditional love. That is our avatar of the future, because love is the unifying energy field” which drives the whole Fetzer enterprise. Thus, John’s new avatar in the Institute is the energy of unconditional love, which would flow to and through the Institute. In essence, John expressed the hope that the Institute itself, with the help of Spirit, would become this embodiment of unconditional love.

Bruce Fetzer told me that, for John, this avatar was none other than the Archangel Michael, who would frequently be channeled by Jim Gordon to John (as well as, at times, to the “Monday Night Group”). However, this “call” to a mission that is the embodiment of unconditional love still does resonate, in a contemporary way, with all those who are part of JEF Inc., no matter what each participant’s own particular spiritual journey is.

I end this essay with John’s 1989 “Final Principles” in its entirety:

I am sure that as you listen you will hear the ring of truth, first and foremost, trying to create a community of freedom within the Institute, which is based upon freedom of consciousness, freedom of the individual, freedom of movement, freedom of thought, freedom of development and freedom of expression, which will allow the Institute to succeed in its mission to find balance, within and without, in the educational process. It is up to the collective group of trustees and staff to begin to understand that it must help develop that process. In the years past, with the development of this nation, it wasn’t one individual, it was the collective group sitting and coming to agreement that created the beginning of this great country. So now, the Institute through the group must come together and make a settlement within themselves as to a sense of participation, in the pursuit of this agenda.

Over a period of time, if a greater liberation to find balance is to manifest upon this planet, this freedom must first manifest. The liberation on the individual level only manifests when one cries out for freedom. Free me of these bonds, of these chains. Free me of these pains, these anguishes, free me and bring me into that place of loving. When one calls out in

such a way, the consciousness of liberation is stirred within, as well as without, and liberation becomes reality. This is how the liberating action begins to free one of the downward turns in a spiral of consciousness and brings one up into the higher focus, back into your higher self. It is here you will find the answers to the final definition of the Institute's purpose in accordance with the agenda we have put in place.

I believe there is a certain consciousness of synthesis that brings forth a Light that some refer to as the "avatar symmetry" that is here, ready to assist all who are connected with the Institute to delineate its mission. Remember, whatever the final verdict turns out to be, its summary will be "unconditional love." That is our avatar of the future, because love is the unifying energy field that mobilizes the physical, emotional, mental and spiritual resources in the caring and sharing with one another.¹³

¹³ JEF's Founders Statement, September 29, 1989, p. 5, "Final Principles" (from the John E. Fetzer archives).

3.

John Fetzer's Spiritual Path in the 1980s: Operationalizing his Path in the Fetzer Foundation (June 2016)

By the 1970s, John Fetzer was what I'd call a typical "New Ager" for someone of his (older at the time) generation, who was influenced by Spiritualism (mainly in so as far as his never-ending interest in employing mediums, psychics, channelers), by Freemasonry, by Theosophy, and later, by the post-WWII UFO craze, and by Transcendental Meditation (his first serious dabbling in meditation, in 1975, but which petered out for him after a couple years) and *A Course in Miracles*. By the late 1970s, he had what might be considered a typical "New Age personal religion." This was comprised of a "lightweight" or "informal" inner practice (occasional, brief periods of meditation plus the use of "New Thought" style affirmations and the frequenting of psychics for "psychic contact") combined with belief in the coming of a new "more spiritual" astrological age beginning in the year 2000 (perhaps with the help of ETs and/or Great White Brotherhood type Masters), with the consequent "evolution of consciousness" of the human race generally.

With these New Age beliefs, by the 70s Mr. Fetzer was funding a low level of research into parapsychology, through his Fetzer Foundation.

Then, in 1982, the Clairvoyant Jim Gordon came into John Fetzer's life, bringing a series of changes to Mr. Fetzer's spiritual journey; these changes can be divided into approximately two-year periods:

1981-82: (i) Jim brought to John, and John attempted to implement elements of, the APRA (American Medical and Psychic Research Association) materials (as given to Jim by the Archangel Michael), which promised the deliverance of New Age, astral plane-based, healing technologies (literally technologically based instrumentation was promised that was to be channeled from the astral and causal plane Masters to mystic-scientists working in a lab at the Foundation ... the healing that this equipment would engender would be from ailments physical, emotional, and spiritual). This would become the focus of the Fetzer Foundation. (ii) Through channeling by Jim Gordon, John (plus members of the "Core Advisory Group" which has come to be called "The Monday Night Group") gained "direct access" for John to Jesus, to the Archangel Michael, and to Count de St. Germain, Maitreya, Kuthumi and other Theosophical Masters who, through the channelings, were directing John on how to proceed. For these two years, operating the Fetzer Foundation via the directions of the Masters given in the channelings, became, in my opinion, John's spiritual path, and these channeling sessions became his primary spiritual practice.

1983: Jim Gordon began channeling the foretelling of "a new wind." Jim as a talented clairvoyant was likely picking up on "something coming" for himself and for John. Around 1979, Jim had started hearing about Sant Mat through Mike Wunderlin. Based in Punjab, India, Sant Mat teaches the Shabd yoga meditation practice; in Sanskrit "Surat" roughly means "inner Light" or "inner sight," and "Shabd" roughly means "inner Sound." Jim told me that he actually applied for initiation into Sant Mat around this time but was turned down—because the Sant Mat guru was not "marked" to be his guru (more practically, Sant Mat prohibited

“sex outside marriage” which essentially barred gay persons in active relationships from joining).

1984: Jim met John-Roger Hinkins (aka J-R), founder of the Movement of Inner Spiritual Awareness (MSIA) and was initiated into the MSIA version of Surat Shabd yoga by J-R. A year later, John Fetzer was initiated as well. And thus the “spiritual picture” for John changed rather dramatically. No longer was operating the Fetzer Foundation to be John’s spiritual path, and no longer were Jim Gordon’s channelings to be John’s primary spiritual practice. Now the Surat Shabd meditation was John’s primary practice, and his own personal, individual, inner spiritual progress —moving up the various higher inner spiritual levels in meditation—became John’s spiritual path, or journey. And, the notion of the Fetzer Institute as a spiritual organization was replaced in the channelings by calls for a new organization with Jim Gordon to be at its head: the IIL (Institute of Inner Light), which in many ways copied MSIA (though Jim held off on initiating people into the Surat Shabd practice until 2002).

Later ‘80s: Pivoting Inward

Meanwhile, in the 1983-85 period, the Foundation was actually run by John through a four-person senior management team called the “Core Group” which consisted of four Foundation employees (Lloyd Swierenga who was Executive VP, Chuck Spence, Bruce Fetzer, and Carolyn Dailey). These four Core Group members all participated in channeling sessions with Jim and John in this period (though particular channeling sessions were often not performed for the whole Core Group, but for various subsets of the group). And during this period, the channeled messages gradually shifted: there was increasingly less information for running the Foundation and increasingly more messages about personal inner development (i.e., through the meditation practice of Surat Shabd yoga).

And then in 1987, John’s communication with his Board of Trustees changed as well. In 1987 the board was newly re-formed as a ‘professional board.’ Prior to that there was a “rubber stamp board,” which existed essentially on paper only, and in the earlier 1980s, the Foundation was actually run by John through the senior management “Core Group.” Now the new board actually took on responsibility for operating the Foundation, and a President was hired (Glenn Olds, who was a board member as well). Of the members of this new board, only Judy Skutch-Whitson and Bruce Fetzer were aware of Jim Gordon channeling sessions in previous years. For this professional board, there were no channeling sessions, ever, nor for most of the board members was there even any knowledge that there had been such sessions. By the way, John actually continued the channeling sessions right up to his death, but they became strictly private sessions with Jim. John would share portions of some of these sessions (mainly regarding past lives readings of John, Jim, and those of us around John, including board members and senior management), with me by playing the cassette tape recordings that were always made of them. The tapes of these later, private sessions were returned to Jim when John died.

In the 1987-90 period, John was still calling upon his board to set up an “in-house lab” in order to receive healing technologies from the astral plane; however John never informed this new board of the earlier Jim Gordon channelings which provided the rationale for the lab; thus this science/lab effort never “took hold” in the Institute after 1990. And, additionally, in the late 1980s John began calling for his Trustees (and the Institute staff as well) to focus on

their own individual spiritual development; however, though John used much of the MSIA language and terminology in these exhortations, he never provided his board or staff with the MSIA reading materials necessary for them to make sense of the language (possibly because some of his board was decidedly anti-MSIA, etc.—particularly Judy Whitson-Skutch, but also Glenn Olds and Princeton Engineering Professor Bob Jahn, who were particularly anti-Jim Gordon).

Thus, whereas John's own personal spiritual path could be seen as one of a more-or-less continuous long arc of "outer to inner," by 1987 the relationship between John's own spiritual journey and the mission of the Fetzer Institute became cloudy, and therefore no longer "locked together."

Here, below, are sample channelings from Jim from the 1981-82 era, the 1983 era, and the 1984 era to demonstrate what I have talking about above. And after these channelings, I'll also provide samples of John's 1989-90 writings to his board and staff showing his call (using MSIA language) for them to focus on their own spiritual progress.

Selected Jim Gordon Channelings, 1981-82

August 26, 1981: Jim Gordon's phone conversation with Mike Gergely, John Fetzer, Carolyn Dailey.

P. 1, par. 1. Jim explains Archangel Michael (AAM) coming to him in 1972 with the AMPRA materials.

P. 2, par. 2. "... Also, he (AAM) said that there would be people coming in with designs of different types of surgical equipment and non-surgical healing equipment that would be the basis for the organization to work from."

P. 3, par. 2. "... this is one of the main focuses for the organization — is to do with this equipment."

November/December 1981: a Channeled letter (via Jim) from the Archangel Michael to John.

P. 1 (listed as P. 7) "I give this dictation at this time to share with you some ideals and goals I hope will be incorporated into the Foundation as time goes on, and to share with you my vision of the development of the Foundation."

P. 1 par. 2. "There are three major divisions within the Foundation..." (actually, six are listed, including research [based on the psychic delivery of scientific devices from the Masters on the astral plane], clinical practice, education).

December 20, 1981: Jim channeling to the Monday Night Group (aka The Advisory Group or Core Advisory Group): from Jesus and Count de St. Germain

P. 1 (listed as P. 11) Jesus: "Beloved brethren—it has been many years since we have gathered together such as this ... It has been many lifetimes since we talked ... For the purpose that you have joined together again as a group ... as one ... is of great importance to humanity as a whole ... The last time we communicated with you was some 2,000 years ago..."

P. 1 (listed as P. 11), par. 3. "... 2,000 years ago we gave you a command to go forth and teach the Spirit of God ...".

P. 4 (listed as P. 14), par. 2. "This is why the Foundation must reach a point in which it can aid man's growth ... through working with certain vibrations and sounds, working with machinery that can change and alter the vibrational patterns of the aura and the chakras ... color and Sound to bring about balance within mankind ...".

P. 4 (listed as P. 14), par. 3. "John Fetzer is the driving force—the motivation upon which the Foundation is to be laid."

December 21, 1981: Jim channeling again to the Monday Night Group: from Cato (who eventually is identified as a 'higher Master' than that of the Great White Brotherhood) and Jesus

P. 3 (listed as P. 21), par. 3. "There will be instrumentation coming to you that will aid in your development ... Much of it has been developed in the past in the times of Lemuria and Atlantis ...".

P. 4 (listed as P. 22), par. 1. "The instrument ... is one that existed in Atlantis and one that was misused and brought to destruction as you have been told."

P. 4 (listed as P. 22), par. 2. "There will be other instrumentations ... within the next 25 to 35 years ... it shall be presented through the Foundation and through three individuals working with a research laboratory at that time. The Ark of the Covenant was such an instrumentation."

P. 5 (listed as P. 23), par. 2. "The Foundation is an experiment that we are conducting, just as you will conduct experiments with certain machinery presented to you, we are conducting an experiment through this Foundation in hopes to find success."

P. 8 (listed as P. 26), par. 2. Jesus Regarding Jim: "he is here to direct you upon the Path of Light."

April 29, 1982: Letter to John from Jim/Archangel Michael.

Listed as P. 38, par. 5: "It is of utmost importance that the Foundation be strong and internally harmonious and functioning by the end of 1985 to the mid-1986 for this ends the completion cycle of development for the Foundation and a new cycle of outer expression will begin for the Foundation."

July 12, 1982: Letter to John from Jim/I AM THAT I AM and Count de St. Germain.

P. 1 (listed as P. 47), par. 4. "This Foundation exists not because you want it to exist but there is a necessity. If there was not a need we would not be working with you at this time. You will have to give up much on an individual level."

Selected Jim Gordon Channelings, 1983

In 1983 the channelings move towards Sant Mat and an individual inner path of Light and Sound (when Jim started coming to Kalamazoo to speak to the Coptics, he would stay with Mike Wunderlin who was a Coptic minister but who had been a Sant Mat initiate since 1975, and by 1983, Wunderlin was no longer a Coptic Minister). Thus the focus of the channelings began moving away from the operations of the Foundation. Jim (in the channelings) also starts talking about a higher group, the IIL or "Institute of Inner Light"

(which was changed to ILM, Inner Light Ministries; it turned out that IIL had already been trademarked by Industrial Light and Magic, George Lucas' company).

February 9, 1983: Letter from The Masters of Inner Light (a new, higher group which says it is uninvolved with the hierarchy and Lords of Karma, and, by extension, uninvolved with the mission of the Fetzer Foundation).

P.1 (listed as P. 64), par. 2. "... we have never attempted to contact you anytime until today. We are the collective consciousness of a group of 'Inner Masters' who work privately with the consciousness of Man. We have separated ... from ... hierarchy and the Lords of Karma ... we are not involved [with] events of the development ... today for humanity."

May 1983: Channeling of Jim (pivoting away from giving specific directions regarding the Foundation).

P. 3, par 2. Jesus: "... it is up to each of you as individuals and as a group to find the clarity and to find the answers as to the direction you as souls and as a Foundation wish to take—whether it be through education, or through healing, or through research."

P. 3, par 4. "We give direction but we leave it in your hands to fulfill according to your own soul development and capabilities."

P. 8, par 3. "Another area that is going to be very beneficial for our purpose is the development of certain electronic equipment that can free man of his physical karma and his illness. We are striving to bring about in the awareness of certain individuals, devices that can actually change the karmic pattern of man."

P. 9, par 3. Archangel Michael: The individual Inner Call Home vs. the Group Call (this is May 24, 1983).

P. 9, par 3. "An ancient call rides the winds this day calling man's soul homeward ..."

P. 9, par 5. "This call has been called many things ... The Call of God, the unspoken word" (or, in Sanskrit, Surat [Light] Shabd [inner Sound] yoga [spiritual practice]).

September 18, 1983: Channeling of Jim (Archangel Michael) to John and others including Bruce Fetzer. Setting up the IIL (ILM) incl. directing the monies be set up separately. There is a cover letter, then,

P. 2, bottom. Archangel Michael: "And so it has come to pass now that the John Fetzer Foundation has been formed and it serves as a great focus of the truth. Likewise, the Institute of Inner Light [or IIL, now Inner Light Ministries] is an organization which is similar in structure to none other on earth ..."

P. 3, par. 1. "... the IIL organization will serve as another focus, as another point of clarity and expression of the true God within."

P. 3, par 2. "And now I have been asked to give this understanding of the three levels that we have been discussing up to now. As you set up the funding project, the educational project, and the project of service—set up the monies in such a way that they are split in three different manners within the Institute [the IIL]."

February 1984: A channeling from the Theosophical Master Kuthumi, the Archangel Michael, Cato, and others including an "appearance" by "Little Fox," the "Little Running Fox" who appeared to John in a Camp Chesterfield séance 20 years before.

P. 6. Archangel Michael: "Jim, also, is beginning to serve this Light and this purpose well. Just this morning we gave him insight into certain instruments and he has begun to write them down although he does not understand what he writes ... it will be much the same as what was written in the past concerning Atlantean equipment that has been given to you by other sources."

P. 6. "This is Little Fox ... I come from the Spirit world to bring you a few words of information concerning your property."

P. 15. "Greetings, this is Cato ... at this time myself and a couple other masters are here in a conference room in Shamballa, not too far from this location ... he (Jim) needs to find a way to come forth freely and not be so tied down to an organization or group of individuals of supervision ..."

Then in March 1984, Jim travels to Egypt where he serendipitously meets John-Roger.

Selected Jim Gordon Channelings, 1984

October 30, 1984: In Tucson, Jim channeling to John and Bruce channeling the Council of Masters of Inner Light. The subject is the creation of ILM, which from here on out is identified as the "spiritual organization," not the Fetzer Foundation. Bruce Fetzer picks up on this during the session, and asks specifically about it.

P. 12, par. 2. "The idea of the Foundation came from Spirit. But the goal of the Foundation is to serve the physical universe."

P. 13, par 1. "... this Foundation needs the flow of Light from its soul, the Council of Masters of Inner Light [these are Masters, including Cato, who are above the Great White Brotherhood; in Surat Shabd parlance the Great White Brotherhood work from the astral and causal planes, but there are three additional, more spiritual, planes above these and other Masters who wish to work with this, in order for the Foundation to have life and to continue its flow of service as it is meant to be. But in order for the Foundation to be successful, its focus must be in that '90% region' this is MSIA lingo for the physical [Ed. Note: According to J-R and MSIA philosophy, "The PHYSICAL is 10%, Spirit takes care of the 90%."]. So it cannot change its focus to be 50% physical and 50% spiritual —this would not work. And this is why we are calling forward the idea of the Institute of Inner Light [IIL, that is, ILM]

Third Section, listed as III. "2nd" P. 5, par. 4: "... it [the IIL] can be done with the 10% [of John's financial assets] that has been asked ... For the Foundation to do its work, it will take the 90% [the 90%/10% designation corresponding to the physical/ spiritual notions] ..."

[Ed. Note: This, again, is opposite to MSIA philosophy.]

P. 7, par. 2: Bruce Fetzer (picking up on this characterization): "Do you view the efforts of the Foundation ... as not being a spiritual process?"

P. 7, par. 5: Bruce Fetzer: "Is the development of instrumentation along the research and development effort a non- spiritual process?" Answer: "It is a very spiritual process but it is a very physical one as well."

P. 7, par. 7: Bruce Fetzer: "Sometimes the Foundation is referred to as physical, and IIL as being spiritual. What is really the essence behind it?" Answer: "... remember, all are one in God."

P. 5 (listed as P. 9), par. 3, "... Give 10% of the funding process in the words back to God, within the Institute [IIL] and tithe to the God within the Institute [IIL] itself. Is that understandable?"

January 27, 1985: In Tucson, Jim channeling the Council of Masters of Inner Light (Cato) to John and the Core Group.

P. 7, par. 1. JEF: "Well, I am just wondering ... if there were many, many pieces of equipment already developed and been kept under wraps, so to speak, but now might be brought forward for us to make an examination." Cato: "There are several as we have told you in many years past that have different types of inventions on paper, if not totally developed, that will be brought forward in time. And the time is drawing near that this will come forth."

January 28, 1985: Jim, once again in Tucson, channeling to John and the Core Group from "The Silent Ones," a higher group that talks only about Surat Shabd yoga.

P. 4, par. 2. JEF: "We have had a lot of instruction from Cato and Jesus, Michael ... is it your suggestion that we give more attention to the spiritual side of the equation in spite of the fact that we are identified with a very physical objective in the Fetzer Foundation?" Answer: "I am not really coming forward with a discussion concerning the Foundation activities ... I was here to present to you instruction concerning individual development at this time ..."

P. 4, par. 4. JEF: You are a member of the Silent Ones, am I correct? A: "That is correct."

John's "Opening Remarks" to Board Meeting (March 3, 1989)

I constantly draw on the energy of the Father for guidance. It has been my hope that the Foundation would also and tenaciously so, ask the Father for guidance. We have a very serious mission to do in this world. In my view it's a mission ordained of God. Therefore, all of us, have to seriously consider what our particular parts are in this kind of arena. ... It's my hope that all of us identified with this endeavor will seriously consider what it means to go through self-examination to the extent of seeking soul awareness, because if you can't find your way on this great learning planet, it's a tragedy. It's a real tragedy ...

"Soul awareness" is an MSIA term referring to Surat Shabd's "5th inner level" above the physical "crown chakra." MSIA calls this 5th level, the Soul Plane (Sant Mat's 5th level is called, in Sanskrit, "Sach Khand," known as the region of unconditional love). A person who can travel in their Surat Shabd meditation (in an upward spiral) to the 5th level is, according to Surat Shabd philosophy, free—that is, liberated from the wheel, the bonds, the chains, of reincarnation. MSIA labels this liberation "soul awareness."

August 29, 1989 "Founder's Statement—Final Principles"

Over a period of time, if a greater liberation [see the explanation in the paragraph just above] to find balance is to manifest upon this planet, this freedom [see the explanation in the paragraph just above] must first manifest. The liberation on the individual level only manifests when one cries out for freedom. Free me of these bonds, of these chains. Free me of these pains, these anguishes, free me and bring me into that place of loving. When one calls out in such a way, the consciousness of liberation is stirred within, as well as without, and liberation becomes reality. This is how the liberating action begins to free one of the downward turn in a spiral of consciousness [see the explanation in the paragraph just above], and brings

one up into the higher focus, back into your higher self. It is here you will find the answers to the final definition of the Foundation's purpose, in accordance with the agenda we have put it place. ... Remember, whatever the final verdict turns out to be, its summary will be unconditional love [see the explanation in the paragraph just above].

November 30, 1990 Hologram Dedication Ceremony

This Hologram is receiving, from the consciousness of the high Order of Melchizedek [for the meaning of this phrase, see below], a form of energy that the planet earth hasn't seen in many a decade. That form of energy is coming from the source of the highest level, directly from the throne of the highest Spirit. And for those of you that are ready to assume a path of development and advancement for yourself, now is the opportunity—because this new form of energy is at your disposal. It will lift you up and give you exposure of the very, very highest order of Deity. It will enable you to achieve things that you never have thought of otherwise. It will carry you forward. Your intuitive powers will be improved, and you will be able to achieve all of those things of life that you wanted to get out of it this time around.

To all of you that are here, this is an opportunity that you may never have again. An opportunity is being extended here—a tremendous opportunity for everyone that is here, an opportunity that comes only once every 25,000 years [for the meaning of this phrase, see below].

In a way, this is a completion ... it could not have happened until the Institute was ready for it. The fact that it happened shows me that you are ready for it. So make use of it. Make it a part of your life and your soul and your destiny, and you will be better off for it—in this life and in the years after. God bless you all. I can't tell you how much I love you all—there's love and energy here galore.

Regarding John's statement, "The Hologram is receiving, from the consciousness of the High Order of Melchizedek": In the version of "Surat Shabd yoga" that Jim Gordon teaches, he refers to the Order of Melchizedek as an ancient origin of this tradition (this is not part of the original Persian/Northern Indian Surat Shabd tradition, or Sant Mat). And so I assume that this notion of Melchizedek was part of the 1980s MSIA teachings.

[Ed. Note: The Order of Melchizedek is a priesthood, referred to in the Bible. He was the king of Salem and priest of El Elyon ("God most high") mentioned in Book of Genesis, Ch. 14. He brings out bread and wine and blesses Abram and El Elyon.^[2] The Babylonian Talmud – presents the name מלכִי־צָדָק (Malchi-Zadak) as a nickname title for Shem, the son of Noah.^[3]

In Christianity, according to the Epistle to the Hebrews, Jesus Christ is identified as "a priest forever in the order of Melchizedek", and so Jesus assumes the role of High Priest once and for all. MSIA ministers are ordained in this priesthood.]

Reference between the messiah and Melchizedek appears in subsequent biblical verses: Genesis 14:18-20; I Samuel 13 Psalm 110:1-10 Matthew 22:44; 26:26-28 Luke 22:19; Mark 14:22 John 6:53 Acts 2:34 I Corinthians 11:23-25 Hebrews 4:14-15; 5:6; 5:10; 6:19-20; 7:1-21. Revelation 1:6.

Regarding John's statement, "an opportunity that comes only once every 25,000 years": this is a reference to the hermetic notion of "The Great Year." The hermetic Great Year is the time it takes for one complete rotation through the heavens of the astrological zodiac. There are twelve signs of the zodiac, and each "astrological age" is said to last approximately 2,000 years (for example, we are currently in the Aquarian Age). In addition,

John's reference pertained to the MSIA version of the "Surat Shabd yoga" tradition, where it is said that the guru (whom MSIA calls the "Mystical Traveler") only comes to the planet every 25,000 years (this, by the way, is not in sync with original Indian Surat Shabd yoga philosophy, or Sant Mat, which teaches that there are always such gurus in incarnation).

[Ed. Note: According to MSIA, it is in agreement with the Sant Mat tradition, in that it teaches that there is always a "guru" (aka Mystical Traveler") on the planet. The 25,000 year reference is to an energy force or consciousness that J-R called the Preceptor Consciousness.]

Jim Gordon also touched upon this 25,000-year notion in an August 15, 1985 lecture that is kept in the John Fetzer archives, in which he also spoke of the ancient mystical land of Atlantis as part of the story of this astrological cycle.

Part II.
John Fetzer on Science

4.

Beliefs, Values, Practice/Experience: John Fetzer's Words (August 13, 2013)

In the July Trust meeting we had a good initial discussion on Bob's and Rob's paper, "The John E. Fetzer Institute: Our Identity and Our Vision." The interrelated roles of beliefs, values, and inner practice/experience in the "Fetzer Vision" were brought up. In thinking about these notions, it occurred to me that John wrote on each of them, and in a way that emphasized their inter-relationship. There were five writings by John which focused on these primary notions:

- "Truth and Consequences" and "Epilogue" from One Man's Family (1964)
- "This I Believe" (1967)
- "America's Agony" (1971)
- "Preamble to the Fetzer Foundation" (1973)
- "First Principles and Final Principles" (1989)

In these writings John spelled out his beliefs, his values, and the practice that he advocated. The first three writings were writing fairly close together in time, and are closely related in their message, and it is the first, "This I Believe," which lays things out most succinctly.

Then, in "America's Agony," John re-weaves the beliefs/values/practices which he stated in "This I Believe" into a Masonic-based American-historical theme.

Then, in "Preamble to the Fetzer Foundation," John goes deeply into his interest in the Theosophically-inspired series, *The Life and Teachings of the Masters of the Far East*, and its pseudo-scientific notions as the basis for the initial Foundation programs in parapsychology.

This memo discusses "This I Believe" in detail, then relates it to John's later "Final Principles" white paper, and finally discusses John's focus on basic principles rather than programmatic detail.

"This I Believe" John Fetzer, April 10, 1967

It is in "This I Believe" where, when John was 66 years old (which, interestingly enough, should be close to the median age of the current Fetzer Trustees!), he wrote his "spiritual ontology" in its simplest form, neatly weaving together his beliefs, his values, and the practice which he thought was central to it all. This paper (or perhaps it was given as a speech) is primarily based upon a combination of the philosophies of Theosophy (both Blavatsky and Bailey) plus the Masonic "Rosicrucian degrees" with their teachings about the subconscious mind as well as the Kabbalah.

We do not know with certainty John's reason for writing "This I Believe," or to whom it was delivered. However, due to its content and year of authorship (1967), I strongly suspect that it may have been prepared by John as a condition for being considered for 33rd Degree Masonry (which he was chosen for in early 1969). I believe this because the notion of formally formulating one's own, personal, ontological belief system is very quintessentially Rosicrucian/Masonic in nature (in their advanced degrees).

At any rate, John prepared this detailed, 3,500 word essay on his belief system. The paper is rather well fleshed out and complete, while still being easy to read and to follow. It clearly lays out John's primary belief in Spirit as the "ultimate energy," available to each and all human beings; that the practice of meditation is what makes a person "attuned"—like an antenna—to spiritual energy (even though John himself didn't start practicing meditation, by his own admission, until he took up TM in 1975); and his belief that the values brought forward by spiritual attunement include (as John stated in the paper) "recogniz(ing) 'God in every face,'" and "Love(ing) thy neighbor as thyself."

The following are key passages from "This I Believe," by John Fetzer, April 10, 1967.

I am not addicted to church activity, although I have had exposure to strong fundamental religious teaching and have a long line of ancestral "believers" dating to the time of the Christian Crusade ... it is my view that there is a crying need, the World over, for a new concept concerning the extra-terrestrial order of things in relation to individual spiritual needs

...

A new force ... is influencing the mass mind, either for good or evil, depending upon the understanding of and the use to which that force is employed. ... I am equally sure that there is a new race of thinkers coming on with Herculean strides. ... Indeed, a one-world exigency may be thrust upon us, requiring the acceptance of a completely new age of being." "It is my view that scientific and spiritual forces find initial unification in the cosmos of outer space. Our planetary universe was created over ten billion years ago ... as a result of that which some refer to as the "big-bang" theory. This is but one of many such universes that rotate around a gigantic Central Sun. ... It is this nucleus of the great Sun-Globe itself, revolving upon its own axis, that constitutes the sublime scene — the Center of the Universe — the Cause of all Creation, the Universal Mind, the Supreme Principle, the Primal Cause, the Cosmic Field, the Divine Spirit, Infinite Intelligence, God the Father!"

When John writes of a Central Sun, he is referring here metaphorically to the Theosophical notion of a "spiritual sun" of consciousness of the highest order ("visible only to the spiritual sight" according to Blavatsky) out of which flows all of creation, including the physical universe. In this sense, the image of a 'central source' is a metaphorical one.

Man has been created from and is a counterpart of this Source of Power. He is coexistent with it and draws to himself these electronic emanations from this aqueous reservoir, the Central Sun — the Universal Mind. The physical man is an intricate electronic device with a set of transistor-like cells built in from head to toe. ... Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic wave-forms from this Central Source — the Universal Mind."

Once again, the image of man as a transistor-like receptor is a metaphorical one, using the language of radio engineering with which John Fetzer was familiar.

The confederations of intelligent entities or cells ... [are] connected through the nervous system to the more sensitive cells of the brain, and culminate in a concentrated center in the frontal dome of the head. This, in the East, is known as the "Thousand Petaled Lotus," but in the West as a high-gain parabolic antenna of supreme sensitivity, which is electronically tuned to the incoming rays of the Infinite Intelligence. ... This entire body system is known as the subconscious mind. Thus the subconscious mind of man is in complete attunement with and has every attribute of the Universal Mind at all times. Every member of the human family without exception is the recipient of this omnipresent flow of electronic Infinite Goodness.

The subconscious ... faithfully records every impact of the conscious mind, every shade of mind-sight, every form of expression. ... If you bring proper application to bear, it will leap to your defense, particularly in time of crisis. It has the faculty of placating the antagonist and literally pours 'oil on troubled waters'. It takes a turbulent sea of troubles and converts them into the placid waters of contentment and self-assurance.

"The single most important event in the life of the individual, in quest of advancement, is to develop an awareness of this relationship between the two minds. ... Thereafter the comprehension of unified cosmic consciousness enables you to de-emphasize technical and philosophical explanations as indicated heretofore—and you possess the magic of believing. Your absorbing interest is in the complete spiritual unification of life."

No man can comprehend this until he has trained his mind to grasp this unification through the deep, silent and secret meditation from the center of his being, which is tantamount to illumination.

"Be still and know that I am God." Peace of mind is the result. ... Look within to see God's presence. ... "I and the Father are One" becomes a truism."

In this state you have a Divine Monitor and learn to meditate in gratitude and to cultivate a sense of deep perception. The miracles of yesterday become your normal experience of today. ... The understanding of this principle indicates "the love of God," within. The seeing or manifestation of this principle in others is to completely remove the veil and you recognize "God in every face." It is demonstrated as the first principle of "Love thy neighbor as thyself." This is the ultimate goal for all of humanity ...

The goals of all religious thinking are the same — to find God under Universal Law. ... However, there can be only one set of facts — only one truth about the whole. Nothing can impede or destroy Truth. Truth is the essence of Infinity. There is only one Intelligence, one Consciousness, one Substance; all in one and one in all.

On the scientific side, we have attempted herein to extend the explanation of Einstein's Quantum Theory, which is the approach to electronics as the basis of life; namely, there can be no effective religion, science, social or philosophical structure, nor satisfying living, outside the indisputable and basic fact that there is oneness in all things. Thus the spiritual forces united with the scientific in outer space now become the essence of the inner life force of man.

THIS IS THE TRUTH OF GOD. THIS IS THE NATURAL LAW OF SCIENCE.
THIS IS THE ROAD TO ETERNITY (emphasis in original).

In the end you either do or do not believe, based upon your environmental past or your absorption-quotient to spiritual ideas, whether new or old.

It is of interest to note that John wrote of these same conscious/subconscious notions four years earlier in his genealogy book, *One Man's Family*. These notions are generally more fleshed out in "This I Believe," but at the end of *One's Man Family*, in the Epilogue, there is an

interesting Masonic “tip of the hat” that I want to include here, indicating to me that these are notions were presented to John in the Masonic teachings. John wrote (pp. 196-7):

This approach has always been that which is deeply and subtly hidden in the wisdom philosophy enunciated in the distant past. If you are puzzled and have not understood, then perhaps you as Fetzer people will become sufficiently curious to search more deeply into these hidden values. This is a type of philosophical construction that may require the prolific use of the square and compass in order to comprehend its geometric proportions.

In “This I Believe” it is also important to note the primacy of “practice” in John’s spiritual ontology. I believe this is important for us to take note of this point. To the extent that a spiritual movement leans on beliefs and values at the expense of practice, the movement becomes a religion, a theology, based upon intellectual exercise; whereas, to the extent that it relies on spiritual practice and spiritual experience as well as beliefs and values, the movement can continue to be dynamic and open to being directed from within/from above/by Spirit.

As I have noted, John was 66 years of age when he wrote “This I Believe,” the time when he was just entering his most serious and intentional phase of spiritual study, which would continue to the end of his life. Over the next 20-plus years John furthered “spiritualized” the beliefs, values and practices/experiences that he wrote about in “This I Believe”—but their core aspects persisted throughout.

“This I Believe” and “Final Principles”

Even though by 1989 John’s belief system had continued to become ever more “spiritualized” (due to his study of *A Course in Miracles* and his ever-more-intensive meditation practices), his final “Founder’s Statement - Final Principles,” expressed essentially the same basic Beliefs, Values, and Practices that “This I Believe” had stated in 1967. These are:

- Belief: in spiritual energy, the Holy Spirit (as expressed directly and also through the avatar of Archangel Michael) being available to the Fetzer Board.
- Practice: he encouraged his Board to do inner practice in “a spiral of consciousness [which] brings one up into the higher focus.”
- Values: the ultimate value in John’s view was “Unconditional Love”

I summarized my research and thoughts on his “Final Principles” in my January 2013 Joint Board Retreat Essay, as follows:

In his “Final Principles,” John Fetzer wrote in admittedly highly esoteric terms about what the legacy was:

First (paragraph one), Spirit’s challenge to Fetzer that the “ring of truth,” i.e. the Holy Spirit, is trying to create this Fetzer “Community of Freedom,” whose mission is to find the “balance within and without” in its action in the world.

Secondly, John laid out the two things the group was specifically to do:

i. (paragraph two) “The group must come together and make a settlement within themselves as to a sense of participation” — that is, whether to actually meet this challenge from Spirit.

ii. (paragraph three) To “cry out for freedom” so that the “the consciousness of liberation is stirred within” and “turns in a spiral of consciousness, and brings one up into the higher focus” within. This is a clear call by John for his Trustees to do inner practice.

Thirdly (in paragraph four), John affirmed that if we do our part, then Spirit would join in and actively guide us: The “avatar” (likely, in John’s mind, the Archangel Michael) is delivering to us, in a hermetic spiritual-physical “symmetry,” the “consciousness of symmetry,” that is, bringing the spiritual energy of the Holy Spirit down to us, to all of us who participate in doing the things John lays out above.

Finally (in paragraph five), from the highest perspective John could muster, what this spiritual process is: “Unconditional Love” — the Holy Spirit coming into and through us, “because love is the unifying energy field, that mobilizes the physical, emotional, mental and spiritual resources in the caring and sharing with one another.”

And so... John’s stated legacy is, in my opinion, that of bringing the inner spiritual component to bear, in a non-sectarian way, to the human enterprise, so that in this process the Holy Spirit may intervene. And the strong implication is that this is the only way to raise the human condition.

John’s Confidence in the Spiritual Process

My one final comment is that John did not feel the need to have in his mind all the details of the Fetzer Inc. enterprise. This is because, based upon Jim Gordon’s early 1980s channelings of the Archangel Michael and other spiritual Beings, John was told in no uncertain terms that all this was their idea, and that John had simply been chosen to be a servant, a conduit if you will. In these channelings John was told that his role was as a participant in a Spirit-controlled action, and that he just had to do what he was being guided to do. These channelings gave John the highest level of faith and dedication to his mission without needing to figure out all the details. I believe we can also take heart today from the strong faith John had in the role and power of Spirit in the Fetzer Mission.

In a Christmastime 1981 set of channelings by Jim Gordon to the Monday Night Group, this notion was strongly laid out:

From the Archangel Michael: “It has been some time since the group of individuals have come together to form a vortex of energy on earth, as you and the group surrounding you have. This group, as the energies of each merge together to form the Foundation, shall be a great powerhouse of energy and knowledge. It is through this powerhouse, then, that we can begin to function better on the evolution of humanity and hopefully help shape the course of history to a more positive expression. Yes, there have been other groups such as this come together in the past to serve in this way.”

From the Master Jesus: “I come forth manifesting new organizations such as this, to bring about the change in humanity that must manifest if man is to survive and grow ... This Foundation is one that has been hoping to be developed for many a year ... John Fetzer is the driving force—the motivation upon which the Foundation is to be laid. And even at his passing, his energies shall remain with you and he shall begin even from the other side to filter stronger and stronger energies through you, to keep this Foundation going strong and going pure in its motives... In time the Foundation, in circles such as this, shall form a network throughout the world in Light, and the energies of this world shall be changed to yet a higher vibrational pattern of growth ... through the inner activities that you do, and through the love of God...”

I believe what John was calling us to was a process of creating, and practicing, receptivity to Spirit ... and to inculcate beliefs, practices and values which would cultivate this receptivity.

5.

Blavatsky, Theosophy and the Central Sun; Freemasonry and the Subconscious Mind; Blavatsky vs. Bailey (July 2013)

John Fetzer's 1967 speech/essay, "This I Believe," as well as in his subsequent 1971 essay, "American's Agony" which expanded upon "This I Believe," contained two notions that seemed to me to require deeper research on my part. These were:

- the notion of "Central Spiritual Sun," which I had found to be a Theosophical concept.
- the notion of the subconscious mind as a person's 'conduit for contact' with the Divine source, which I had found to be a Masonic concept.

Additionally, the Theosophical influences on John had evidently come from two different sources, which seemed to require some further research as well: from Helena Blavatsky, who founded Theosophy in 1875, and from Alice Bailey, who joined the organization in 1917 but five years later split off to form her own organization, the Lucifer Trust.

This memo summarizes my research on these subjects.

The Central Sun

H. P. Blavatsky's epic books, *Isis Unveiled* and *The Secret Doctrine*, expound on the Great Central Sun as follows:

"Far from us be the thought of the slightest irreverence – let alone blasphemy – toward the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one – the grand "CENTRAL SPIRITUAL SUN" by whose attributes and the visible effects of whose inaudible WILL we are surrounded – the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize." (*Isis Unveiled*, Vol. 1, p. 29)

"There are two "Fires" and a distinction is made between them in the Occult teachings. The first, or the purely *Formless* and *invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as "triple" (metaphysically); while the Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System." (*The Secret Doctrine*, Vol. 1, p. 87)

"The Spirit, beyond manifested Nature, is the fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god." (*The Secret Doctrine*, Vol. 2, p. 114)

"The Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and plane, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focused. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre." (*The Secret Doctrine*, Vol. 2, p. 240)

Even the now exoteric Kabalistic teachings speak of a Central Sun, and of three secondary suns in each solar system — our own included. The Central Sun was to them the center of Rest; the center to which all motion was to be ultimately referred. Round this central sun ... ‘the first of three systemic suns ... revolved on a polar plane ... the second, on an equatorial plane’ ... and the third only was our visible sun. These four solar bodies were ‘the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends.’ The channels through which the influence of these bodies was conveyed to the earth they [the Kabbalists] held to be electrical.¹⁴

Freemasonry's Views Regarding the Subconscious Mind

The deep inner mind, which we call the subconscious, receives its impressions of the outer world from the conscious thinking part of our brains. Since accurately imagined experiences produce the same sort of impressions as real ones, and since they follow the same channels to the subconscious mind, real experiences and imagined experiences cannot be easily distinguished by the inner mind. In this manner the imagined practice produced the same beneficial results as actual practice.

In these procedures, it is important to have clearly defined goals to guide the formation of impressions transmitted to our subconscious minds. The goals are found in Masonry: the development of moral character, inculcation of the Masonic virtues - charity, relief, brotherhood.¹⁵

Blavatsky versus Alice Bailey

Quoted from en.wikipedia.org/wiki/Alice_Bailey#Discipleship_and_service:

Bailey's writing downplayed the traditional devotional and aspirational aspects of the spiritual life, in favor of serving “the Plan of the Hierarchy” by serving humanity.* According to her, this is primary, and everything hinges upon it.† For Bailey, discipleship means work—service—and the evolution of those sensitivities and powers that enhance that labor. Disciples will never gain such powers or awareness unless and until they will be used solely for unselfish service.

* Lane, David H. (1996). *The Phenomenon of Teilhard: Prophet for a New Age*. Mercer University Press. p. 132. ISBN 0865544980. “One of the three fundamental requirements of the training in the School is “occult meditation” and disciples are taught to “cooperate with the Plan of Hierarchy” elaborated in the writings of Alice Bailey. Serving “the Plan” by serving humanity is central to the esotericism which forms a practical way of life for disciples and prepares them for “service in the Aquarian Age.” (from the Arcane School brochure supplied by the Triangle Center, Wellington NZ. The Aquarian Age is the “New Age” issued in under the astrological sign Aquarius.)

† Bailey, Alice A. *The Unfinished Autobiography*. Lucis Trust. 1951. pp 267.

Jon Klimo, in *Channeling: Investigations on Receiving Information from Paranormal Sources*, writes, “As with Blavatsky/Theosophical material, and more recent contemporary channeled material from other sources, we find in the Bailey work the same occult cosmological hierarchy: physical, etheric, astral, mental, causal, and higher inhabited levels of existence...”.¹⁶

¹⁴ *The Secret Doctrine*, Volume 2 (London: The Theosophical Publishing Co., 1888) p. 240.

¹⁵ www.themasonicrowel.com/masonic_talk/stb/stbs/81-07.htm.

¹⁶ Los Angeles: Tarcher, 1987, p. 142.

6.

Baird Spalding and the 1973 John E. Fetzer Foundation Preamble (August 13, 2013)

In his 1973 “John E. Fetzer Foundation Preamble,” John Fetzer wrote extensively about his spiritual and scientific hopes for the fledgling Fetzer Foundation, based largely upon the Baird T. Spaulding’s series, *The Life and Teachings of the Masters of the Far East* (which was written from the 1920s to the 1950s).

Following are excerpts from the “John E. Fetzer Foundation Preamble”:

I have long felt that we are on the threshold of new discoveries of electronic anti-wave forms, and that a whole spectrum of frequency radiation and force fields will be identified with anti-matter. Many years ago I was astonished to find that much of the same thesis seems to be alluded [to] in the writings of the Far East.

Much of the Eastern writings is filled with their own colloquialisms that a Westerner has extreme difficulty in comprehending the texts as presented. Fortunately, some years ago I discovered a set of five volumes authored by one Baird T. Spaulding ... I have chosen to take excerpts from each of the five volumes he wrote ... It is my hope that, as a result of these writings of Baird T. Spaulding, ~~that~~ it will stimulate research interest in directions that seem at this moment persona non grata.

The whole of the remainder of this “Preamble” is comprised of actual passages from Spaulding’s *The Life and Teaching of the Masters of the Far East*, plus John’s comments on each of the passages, of which just a very small portion follow below.

Spaulding: “In presenting *The Life and Teaching of the Masters of the Far East*, I wish to state that I was one of a research party of eleven persons that visited the Far East in 1894. During our stay—three and a half years—we contacted the Great Masters of the Himalayas, who aided us in the translation of the records, which was of great assistance in our research work.”

Spaulding: “Through scientific investigation in recent years, it has been discovered that there is a Universal Force, which is also termed Universal Energy, a primal energy, pervading the entire universe and filling infinite space.”

Spaulding: “God our Father is pure Light emanation, and from this vibrating Light, all comes forth.”

Spaulding: “Now we can see creation going on all the time, as creation is caused by the radiation of the cosmic Light vibrations generated in the great Cosmos; and this radiation is the great universal life or Light energy that sustains all, and is called the Father of radiation or vibration.”

Spaulding: “When our body vibrates in tune with Spirit vibrations, we are Light vibrations, the greatest of all vibration, God the Father of all vibration.”

Spaulding: "It will soon be proved that these cosmic rays constitute such a terrific bombardment that they are destructive to so-called matter. These rays are from the source of all energy, the Father of all elements, the source from which all elements come. This is not destruction, this is transmutation from so-called matter to Spirit form."

Spaulding: "This intelligent, emanating, Energy—is God, controlling the universe around us, as well as controlling the universe of our bodies which are spiritual and not material."

Spaulding: "This so-called universe of ours that rotates around that central sun, is but one of ninety-one such universes that rotate around a central sun."

Fetzer comments: "To me the above seems to say that millions of light years from our universe is a spheroidal nucleus, originally established as an Alpha Electromagnetic Field."

Spaulding: "Almost every inventor today realizes that he is not recording or bringing out anything but what has already at some time been recorded in vibratory frequency. No spoken word ever goes out of existence. All are in the field known as the field of energy or vibratory influence."

Spaulding: "There is a camera that shows thought forms today. You can actually sit before that camera and make your statement. Don't say a word out loud but just think it, and we will give you your exact thoughts from the graph shown on the film."

Spaulding: "Scientists are beginning to give us a great deal of credit; in fact, two years ago they believed that with our new camera and what we call taking pictures of past events, that we are going to be able to go back at least one million years, showing the civilization that did exist at that time."

Spaulding: "Now that may seem rather remarkable, that we can go back and take absolute pictures of what happened thousands and thousands of years ago. There is a great deal being done along that line. We have the distinction of starting it because of Dr. Steinmetz' assistance. I worked with Dr. Steinmetz myself, and during that whole time that I was with him, he put forth the expression, "We'll build a camera that will go into the past and pick up every past event, if you wish it."

Spaulding: "Our initial experience with the first camera was motivated by Dr. Steinmetz ... with George Washington's inaugural address ... In that picture you can readily discern every one of the dignitaries who were on the platform with him, and George Washington is walking back and forth before the group giving his inaugural address ... Now we have the actual picture, with George Washington's voice on the sound track."

Fetzer comments: "The above comments were published in Volume V (of the Spaulding series) in 1955 by DeVorss & Company ... These random paragraphs apparently refer to experimental work which was undertaken sometime after 1920, when the kinescope tube was known and which, of course, was the forerunner to modern day television. What these paragraphs seem to say is that every historical act of the past, whether it be in physical

or auditory form, has been recorded in vibratory frequencies existing in the storehouse of space. The text seems to say that, through the design of certain technical electronic equipment, it is possible to tune in these vibrations of the past and see a complete reproduction on the face of the picture tube.”

Fetzer comments: “As a further comment, some time ago I read of a report from Gt. Britain which indicated that in the laboratory there they had received a television program from a station in Houston, Texas. The remarkable part of that report, which gave a detailed account of the program received, was due to the fact that the station which transmitted the program had been off the air for two years at the time of the reception in London. The inference here is, of course, that the high frequency transmission of television programs continues to bounce around in space, and at some future time bend and retrace their steps toward the source of the original transmission.”

Spaulding: “Let your body become a generator through which this Great Creative Radiating Principle flows. See this Principle as the emanation of all power, know that it is the principle of all power; then, like an electric generator, your body will collect and magnify this energy until you send it out as a stream of pure white Light, that nothing can resist, and anything directed toward you cannot harm you.”

Spaulding: “We found six Lamas at the head of a group that were known as the wandering Lamas ... the method which they use of communication, we call thought transference for want of a better name, but we know it to be a force far more subtle and much more definite.”

Fetzer comments: “These paragraphs suggest that man is transistorized from head to toe, that he can receive these high frequency wave forms, amplify or regenerate them thousands of times over from their original frequency, and retransmit them similarly to that which is done through the retransmission of microwaves in our known forms of electronics.”

Fetzer comments: “Throughout these five volumes there have been many references on extrasensory perception ... Judging from various comments concerning the white Light transmission, it suggests some of the forms of transmission that are sent out as beams of Light, as a carrier wave. By using amplitude modulation through the mind, wave forms are modulated into intelligible characters of transmission.”

25 years of Fetzer Science Programs (August 2013)

In a February 17, 1973 letter to his Board (including Mr. Bruce L. Fetzer, Bruce's father), John Fetzer wrote: "The purpose of this is to fill you in concerning the activities of the John E. Fetzer Foundation since you are a member of its board of directors. After considerable research, time and study, I have conferred with many outstanding scientists throughout the country, who are attached to certain universities and foundations that are instituting studies in the field of human psychology; some call it parapsychology. As you know, for some years I have had an interest in that subject. I have decided this will be a major undertaking of the John E Fetzer Foundation."

In 1974, the Foundation Trustees passed a resolution to support "educational programs, retreats, and credit and noncredit seminar courses relating to parapsychology." (John Fetzer wrote the resolution.)

Fetzer Foundation/Institute Major Science Projects/Efforts 1970-1999

1972

Fetzer contacts and visits institutions sponsoring scientific research in parapsychology to determine the nature and extent of research being done.

1973

Brainwave research, UC-Berkeley (Jim Hardt)
Near Death and Reincarnation Cases, U-Virginia (Ian Stevenson)
Research in Parapsychology, Duke (Bill Roll)

1974

Foundation Trustees pass resolution to support "educational programs, retreats, and credit and noncredit seminar courses relating to parapsychology," and research on how to best guide persons toward transcendent experience.

University of California (Charles Yeager [Rhea Fetzer's brother], James Hardt, Kenneth Pelletier).

Research in Parapsychology and Psycho-Physics, Duke University and the University of North Carolina (Dr. William Joines)

A study of Eastern meditative traditions, Kalamazoo College

Seminars on a search between science and metaphysics, Rosary Hill College and Nazareth College.

Examination of the parapsychological ability of Uri Geller and Nina Kulagina.

Research into the clairvoyance of Bill Delmore and Lalsingh Harribance

1975

Fetzer tours Europe visiting parapsychology centers in England, Spain, Germany, France

1977-89

Long Term Training in Brain Energy Feedback (Biofeedback Training Project), UC-San Francisco (James Hardt), approximately \$950,000.

1980-1997

Engineering Anomalies Research Program, Princeton (Robert Jahn), approximately over \$1 million

1980-1991

Investigation of Tibetan Meditation and Traditional Chinese Medicine and General Research Support (Self-Regulation Research Program), Harvard, (Herbert Benson). Healing mechanisms in Tibetan and Buddhist monks in Northern India, study of “chi” in China. The amounts of money given were approx. \$400,000

In 1984 the Detroit Tigers are sold and over the next year or two the Foundation Endowment soon grows to over \$100 million.

1984

Out of total program budget of \$1.27 mil, all but \$18,000 went to Science, 98.5%
A.R.E. Research, \$311,800

UC-SF (Jim Hardt), \$65,700

Menninger (Elmer Green), \$55,200

PEAR (Bob Jahn), \$30,000

Life Beyond Death Research Foundation (George Meek)

Donation to IONS, \$87,000

Psychic Research, Inc., \$265,000

Realidad Cancer Motion Picture Program, \$147,000

Bay Research Institute, \$216,000

WMU Educational/Research Center, \$75,000

1984-1988

Energy Medicine Research Project, A.R.E. Medical Clinic (Gladys and William McGarey), approximately \$1 million over these years

1984-1986

“Physical Fields and States of Consciousness,” Menninger Institute (Elmer Green), \$213,000 (which continued into 1988-91 Menninger Foundation, Copper Wall [Elmer Green])

1985

All of the program budget of \$1.38 mil went to science

Fetzer hires its first staff, Lloyd Swierenga, Carolyn Dailey, Chuck Spence, Bruce Fetzer
IONS, \$230,000

1985-1990

A.R.E. Research (McGarey), \$311,000

PEAR Lab (Jahn), \$31,000

UC-SF (Jim Hardt), \$66,000

Menninger (Elmer Green), \$60,000
WMU Educational/Research Center, \$75,000
Shealy Rehabilitation Center, \$192,000
Energy Healing Film Services, \$235,000
Electro-Healing Shielding Project, \$98,000
Electromagnetic Physiological Regeneration, \$76,000

1986

All of the program budget of \$.93 million went to science (smaller because the Administration Building was going up)
IONS, \$150,000
A.R.E. Research (McGarey), \$383,000
PEAR Lab (Jahn), \$45,000
UC-SF (Jim Hardt), \$120,000
Menninger (Elmer Green), \$60,800
WMU Educational/Research Center, \$75,000
Harvard, \$100,000

1987

The new Board was elected, consisting of Bedrij, Claflin, Jahn, Olds, Whitson; for 1987 the program budget was approximately \$1.14 million, 96% of it went to science
PEAR Lab (Jahn), \$45,000
A.R.E. Research (McGarey), \$408,000
IONS, Inner Mechanisms \$8,000
Menninger (Elmer Green), \$61,000
Harvard, Chi Quong Research (Benson), \$110,000
UC-SF (Jim Hardt), \$143,000
Walter Reed Hospital: study on chelation, \$105,000
Institute for the Advancement of Health, \$40,000
World Research Foundation, \$25,000
Metascience Foundation (research on the effects of Buddhist meditation), \$430,000
Oakland University, \$30,000

1988

For 1987-1988, the program budget was approximately \$0.98 million, 100% of it went to science.
PEAR Lab (Jahn), \$48,000
A.R.E. Research (McGarey), \$250,000
IONS, Inner Mechanisms, \$8,000 Menninger (Elmer Green), \$70,000
Harvard, Chi Quong Research (Benson), \$100,000
UC-SF (Jim Hardt), \$105,000
Purdue University, Research on Cardiac Pacing, \$166,000
Borges Hospital, \$90,000
Institute for the Advancement of Health, \$40,000
World Research Foundation, \$25,000

1988-1989

The program budget was \$3.3 million, 88% of it went to science.

Fetzer Pioneers project (“Garage Scientists”), \$100,000
PEAR Lab (Jahn), \$54,000
Menninger (Elmer Green), \$83,000
Harvard (Benson), \$110,000
Walter Reed Hospital: study on chelation, \$105,000
Purdue University, Research on Cardiac Pacing, \$142,150
Honorton Lab, \$135,000
Fetzer Fellows, \$200,000
UC-SF (Jim Hardt), \$60,000
IONS, Inner Mechanisms, \$50,000
A.R.E. Research (McGarey), \$220,000
Menninger/Fahrion, \$85,600
Templeton/Frontier Science, \$200,000
Heart Disease Research (Dean Ornish), \$80,000
Traditional Acupuncture Institute (Robert Duggan), \$25,000

1990-1991

The program budget was \$1.6 million, approximately 62% (\$ 0.99 million) of it went to science.

UC-SF (Jim Hardt), \$30,000
PEAR Lab (Jahn), \$110,000
IONS, Inner Mechanisms, \$50,000
Menninger (Elmer Green), \$79,500
Harvard (Benson), \$100,000
In-house lab (T.M. Srinivasan), \$250,000
Purdue University, Research on Cardiac Pacing, \$32,250
IONS, Causality, \$50,000
Heart Disease Research (Dean Ornish), \$5,000
Fetzer Pioneers project (“Garage Scientists”), \$100,000
Electromagnetic Therapies in Breast Cancer (Nordenström), \$110,000
Heart Disease Research (Dean Ornish), \$125,000
CES/Meta Analysis, \$49,600
Orgone Energy Accumulator (Blasband), \$41,500
PNI-Carnegie Mellon (Cohen), \$50,000
Centerlink (Whitson), 55,000
Positive Control (Shapiro), \$50,000
Goleman, Mind and Life Research Network, \$49,250
Walczek, Cell Sensitivity, \$175,00000

1991-1992

The program budget was \$3.85 million, 28% (\$1.1 million) of it went to science.

Institute of Medicine, \$150,000
Psoriasis, Kabat-Zinn, \$59,999
IONS, Inner Mechanisms, \$90,000
Breast Cancer (Spiegel), \$94, 850
Copper Wall, phase 4, Green, \$149,100
Columbia CIIS (Sloan), \$225,000

Walleczek, Cell Sensitivity, \$188,500
In-house lab (T.M. Srinivasan), \$150,000
Fetzer Pioneers project (“Garage Scientists”), \$100,000
Heart Disease Research (Dean Ornish), \$125,000
Alternative Medicine: establishing the Center for Meaning and Health, MSU (Robert Smith), \$163,400

1992-1993

The program budget was \$4.8 million, 15.6% (\$.75 million) of it went to science.

Walleczek, Cell Sensitivity, \$111,300
Beliefs and Cancer (Holland), \$84,900
Harvard Center of Alternative Medicine Eisenberg, \$147,950
Harvard Center of Alternative Medicine Eisenberg, \$747,800

1993-1994

The program budget was \$4.23 million, 39.7% (\$1.68 million) of it went to science.

NIH Stress and Diabetes, \$100,000
Stress and Asthma Follow-up, \$185,000
NIH Funding/Trials, \$300,000
NIH Aging and Spirituality, \$186,000
NIH Rehab and Spirituality, \$170,000
Meta Analyses (Eisenberg), \$199,860
Aaron/Phillips Genes: \$140,000
Walleczek, Bioelectrodynamics, \$138,000

1994-1995

The program budget was \$4.9 million, 47.7% (\$2.34 million) of it went to science.

NIH-related projects: \$1.16 mil
Biobehavioral Pain Research, \$240,000
Behavioral Medicine, \$124,000
Menopause-Psychosocial/Spiritual, \$253,500
Menopause Focus Group, \$207,500
Aging and Spirituality, \$150,000 Rehab/Spirituality, \$150,000
Walleczek Bioelectromagnetics, \$250,000
Walleczek Stanford Center, \$375,000
Fellowship-Theoretical BEMS, \$100,000

1995-1996

The program budget was \$2.73 mil, 41.2% (\$2.73 million) of it went to science.

Psychosocial Factor/Asthma, \$565,000
Written Emot. Expressions, \$139,400
Spirituality/Heart Disease, \$150,000
Rehabilitation/Spirituality, \$100,000
Aging/Spirituality, \$100,000

National Health Survey, \$135,000
Harvard Center Extension, \$261,600
Rochester Center for PNI, \$288,700
Waldeck Project, Stanford, \$350,300
Fellowship-Engstrom, \$130,000

1996-1997

The program budget was \$7.15 million, 35.9% (\$2.57 million) of it went to science.
Pain and Suffering, \$475,000
Self-Report Issues, \$350,000
WHOQOL Spirituality Mode, \$120,000
Spirituality/Alcoholism, \$150,000
Spirit/Health/Aging, \$120,000
Frontier Medical Research, \$225,000
Harvard Center, \$224,400
Rochester Center, \$200,000
Waldeck Project, Stanford, \$452,400
Neiman-BEM Fellowship, \$130,000

1997-1998

The program budget was \$11.88 million, 22.6% (\$2.68 million) of it went to science.
Templeton/Forgiveness, \$300,000
Community Interventions, \$152,000
Relationship. Placebo Res., \$150,000
Collaborative Projects-NIMH, \$200,000
Spirituality/Alcoholism, \$250,000
Collaborative Projects-NIMH, \$100,000
Harvard Center, \$261,700
Relationship/Placebo Res. \$150,000
PNI Center, \$200,000
Waldeck-EMF Interaction, \$358,900
Klvington-Bioelectromagnetics, \$130,000

1998-99

The program budget was \$13.39 million, 22.2% (\$2.98 million) of it went to science.
Easing Pain and Suffering, \$500,000
WHO, Spirituality, Quality of Life, \$250,000
Spiritual Resources, Health, \$192,500
Unconditional Love, \$1,000,000
Harvard Center, \$261,700
Waldeck-EMF Interaction, \$379,400
Klvington-Bioelectromagnetics, \$130,000

8.

John Fetzer's Expressed Views on Science (January 2011, revised November 2014)

In my new archives work, I have come across many statements that John Fetzer has made regarding science and his own self-perceived long-term mission. Much of what John viewed as “science” might actually be seen as “pseudo- science,” and John even admitted as much — and yet “his science” seems to take center-stage in his view of his overall mission in the world. I also include a few of John’s ontological-statements that directly impacted his views towards this science.

What is presented here is not meant to have any direct bearing on advocating specific directions or programs for the Memorial Trust or the Institute. It is presented solely to show how immersed John’s vision for his future mission was in “his science.” It is presented in chronological order from 1967 to 1989, over which time his focus sharpened somewhat perhaps, although, I believe, his general views on science stayed quite consistent.

(1) In his 1967 paper, “This I Believe,” John wrote:

It is my view that scientific and spiritual forces find initial unification in the cosmos of outer space. Our planetary universe was created over ten billion years ago, probably from other planetary units, [as the a] result of [that] which some refer to as the “big bang” theory. This is but one of many such universes that rotate around a gigantic Central Sun.

Man has been created from, and is a counterpart of, this Source of Power. He is coexistent to it and draws to himself those electronic emanations from this aqueous reservoir, the Central Sun — the Universal Mind.

The physical man is an intricate electronic device with a set of transistor-like cells built in from head to toe. The human body is composed of over eighty trillion of such electronic cells. Each and every one of them vibrates with cosmic energy, and is a permanently adjusted miniature receiver of electronic wave-forms from this Central Source—the Universal Mind.

In the paper, John goes on to focus mainly on the roles of the subconscious and conscious minds (a blend of Masonic-Rosicrucian concepts) in communication with the Source, which he had made into his own ontology.

However, one of the conclusions of the paper, is:

In the new age that lies immediately ahead, through electronic instruments, direct communication between persons on the earth plane and those of the higher planes will become commonplace. This will solve forever the efficacy of the reality of life in other vibratory forms and the eternity of the human soul.

And:

On the scientific side, we have attempted herein to extend the explanation of Einstein’s Quantum Theory, which is the approach to electronics as the basis of life: namely, that there can be no effective religion, science, social or philosophical structure, nor satisfying

living, outside the indisputable and basic fact that there is oneness in all things. Thus, the spiritual forces united with the scientific ... now become the essence of the inner life force of man. Furthermore, your growth is in direct proportion to your degree of enlightenment concerning this Universal Principle.

(2) In his 1973 “John E. Fetzer Foundation Preamble,” John wrote:

I have long felt that we are on the threshold of new discoveries of electronic anti-wave forms, and that a whole spectrum of frequency radiation and force fields will be identified with anti-matter. Many years ago I was astonished to find that much of the same thesis seems to be alluded [to] in the writings of the Far East.

Much of the Eastern writing are filled with their own colloquialisms that a Westerner has extreme difficulty in comprehending the texts as presented. Fortunately, some years ago I discovered a set of five volumes authored by one Baird T. Spaulding ... I have chosen to take excerpts from each of the five volumes he wrote ... It is my hope that, as a result of these writings of Baird T. Spaulding, [that] it will stimulate research interest in directions that seem at this moment persona non grata.

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Through scientific investigation in recent years, it has been discovered that there is a Universal Force, which is also termed Universal Energy, a primal energy, pervading the entire universe and filling infinite space.

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Scientists are beginning to give us a great deal of credit; in fact two years ago they believed that with our new camera and what we call taking pictures of past events, that we are going to be able to go back at least one million years, showing the civilization that did exist at that time.

Now that may seem rather remarkable, that we can go back and take absolute pictures of what happened thousands and thousands of years ago. There is a great deal being done along that line. We have the distinction of starting it because of Dr. Steinmetz' assistance. I worked with Dr. Steinmetz myself, and during that whole time that I was with him, he put forth the expression, "We'll build a camera that will go into the past and pick up every past event, if you wish it."

Our initial experience with the first camera was motivated by Dr. Steinmetz ... with George Washington's inaugural address ... In that picture you can readily discern every one of the dignitaries who were on the platform with him, and George Washington is walking back and forth before the group giving his inaugural address ... Now we have the actual picture, with George Washington's voice on the sound track.

Fetzer comments:

The above comments were published in Volume V in 1955 by DeVorss & Company ... These random paragraphs apparently refer to experimental work which was undertaken sometime after 1920, when the kinescope tube was known and which, of course, was the forerunner to modern day television. What these paragraphs seem to say is that every historical act of the past, whether it be in physical or auditory form, has been recorded in vibratory frequencies existing in the storehouse of space. The text seems to say that, through the design of certain technical electronic equipment, it is possible to tune in these vibrations of the past and see a complete reproduction on the face of the picture tube.

As a further comment, some time ago I read of a report from Gt. Britain which indicated that in the laboratory there they had received a television program from a station in Houston, Texas. The remarkable part of that report, which gave a detailed account of the program received, was due to the fact that the station which transmitted the program had been off the air for two years at the time of the reception in London. The inference here is, of course, that the high frequency transmission of television programs continues to bounce around in space, and at some future time bend and retrace their steps toward the source of the original transmission.

Spaulding continues:

Let your body become a generator through which this Great Creative Radiating Principle flows. See this Principle as the emanation of all power, know that it is the principle of all power; then, like an electric generator, your body will collect and magnify this energy, until you send it out as a stream of pure white Light, that nothing can resist, and anything directed toward you cannot harm you.

We found six Lamas at the head of a group that were known as the wandering Lamas ... the method which they use of communication, we call thought transference for want of a better name, but we know it to be a force far more subtle and much more definite.

Fetzer comments:

These paragraphs suggest that man is transistorized from head to toe; that he can receive these high frequency wave forms, amplify or regenerate them thousands of times over from their original frequency, and retransmit them similarly to that which is done through the retransmission of microwaves in our known forms of electronics.

Throughout these five volumes there have been many references on extrasensory perception ... Judging from various comments concerning the white Light transmission, it suggests some of the forms of transmission that are sent out as beams of Light, as a carrier wave. By using amplitude modulation through the mind, wave forms are modulated into intelligible characters of transmission.

In a 1974 letter to his nephew Bruce Fetzer (the father of the current Institute and Memorial Trustee), who was on the Board of the Fetzer Foundation at the time,

After considerable research, time and study, I have conferred with many outstanding scientists throughout the country [who] are attached to certain universities and foundations that are instituting studies in the field of human psychology; some call it parapsychology. As you know, for some years I have had an interest in that subject. I have decided that this will be a major undertaking of the John E. Fetzer Foundation.

In the 1986 "A Talk with John Fetzer," three Foundation employees talked to John about his interests. Here are excerpts:

Q: How did you first become interested in energy medicine?

Fetzer: I think the most significant early influence was a mining engineer by the name of Baird Spaulding. He wrote about his experience with the great Himalayan Masters, in a research party around the turn of the century. While he was there he discovered, in ancient records and manuscripts, many materials that are electronic in concept. At least, as a former electrical engineer, I drew that conclusion from his writing. ... So I started thinking, "What is really going on? What kind of world is this?" As a very young man I started seeing the link between engineering and spiritual philosophies ...

Q: How does this relate to your early career?

Fetzer: When we were developing things right after World War I, Nicola Tesla was our Bible ... As I experimented and studied more of Tesla's work, I recognized that there are energy wave forms in the physical world. And I began to wonder if there were other, more subtle wave forms that we can't see with our eyes.

Q: What does all this have to do with merging science and religion and spirituality?

Fetzer: I think one of the ultimate goals of the Foundation is just exactly that—the merging of science with what I prefer to call infinite energy. We're trying to find other words that will include this concept.

Q: Aren't you really talking about redefining the scientific process as we have come to learn it?

Fetzer: Not only redefining it, but actually experimenting with the process itself. From studies in advanced physics, we know that the experimenter becomes part of the energy circuit with what is being studied.

Q: If you could communicate just one idea to everyone in the world, what would it be?

Fetzer: ... to answer your question, I think that love is the core energy that rules everything. It is the force field out of the electronic energy of creation. Love is the one ingredient that holds us all together.

In his Memorandum to The Board of Trustees, July 15, 1988, John writes:

All of my professional life has been identified with electronic energy. It was that identification that was the guiding voice that led to the establishment of the Foundation. Hence, my priority is relatively simple and that is to open the door to research into bio-field medicine, which investigates energetic mechanisms of the total organism.

In his January 4, 1989 Draft of Memorandum to the Fetzer Foundation Board, John wrote:

When I was a boy, I devoured the books of Tom Swift. This scientific fiction predicted an array of things that would happen in the future, [and] I used to speculate as a youngster whether or not I would see any of that happen. As a matter of fact, in my single lifetime I have not only seen it all happen, but it far exceeds the fondest expectations and prognostications of Tom Swift. When it comes to the field of energy medicine, I foresee the same kind of progress.

Science will awaken to the electronic field as it applies to diagnosing the human aura. Research in this field under the sponsorship of science will lead to the invention of diagnostic devices that will be used to diagnose the human aura ... Proceeding from diagnosis to treatment, the new age physician will then turn to another newly projected piece of electronic equipment. The auric penetrating equipment will beam a force field of healing ray to that area in need of balance as indicated ... A further piece of equipment will be designed to "charge" the physical energy field, the magnetism and metabolism of the body ...

I believe the world has many, many young scientists who seek the inspired thought and the direction that comes from the voice of divinity within.

In John's Opening Remarks to the April 24, 1989 Foundation Board Meeting, he said:

The Foundation was actually put together on a very simple premise, the simplest of premises: To that of research, education and service. Very simple—research, education and service. Three sides of the triangle. That's why our building was designed the way it was, to carry forward that purpose in that manner.

The Foundation was established to pursue a health program designed to discover the integral relationships of the physical, mental, emotional, and spiritual dimensions of humankind; to enhance partnerships in resources, alliances in global networking, and educational programs; and basically to open the door to research into bio-field medicine which investigates the energetic mechanisms of the total organism. My intent here was to make laboratory research a top priority.

The other thing ... is to establish our own lab and begin this research that I have asked for, and get it going and find a Director of Research.

In John's "The Founder's Statement" September 29, 1989, John wrote:

To be specific, our immediate goal is to develop our educational institution, and establish our in-house laboratory.

As for the research in our in-house laboratory, I conceive this program to be an investigatory research of subtle energy which represents Sound, Light, and color, as it applies to the physical well-being of humankind. All of our research, whatever it be, in house or out, should, in the long term, basically open the door into the investigation of bio-field energy as applied to the mechanism of the total organism.

I believe there are many willing listeners, including an Einstein or Edison, hidden from normal view, awaiting to be brought into manifestation. Many conventional laboratories are manned by young scientists, awaiting the inspiration of a guiding hand.

In John's "Thoughts on Research" October 4, 1989, he wrote:

If you look into the mystical side of physics, you will see that science, perhaps unknowingly, is ever teaching the path of the kundalini, of the chakras and of the aura, and of the tree of good and evil, and of the tree of knowledge and Light. In this old pseudo-science is great wisdom that is yet to be unfolded and understood. I believe this understanding will precipitate the consciousness of oneness with the great creative intelligence in which we are all a part.

How that is developed, and how that is understood, and how that is presented should be a Foundation endeavor. It is stepping back in time, but if one looks at it in a different perspective, and moves away from the mythology of alchemy, and moves in to the patterning of modern science, one can begin to perceive that, in the time of mysticism, and in the time of alchemy and mythology, there were great statements of fact presented. It was presented in the consciousness of that day. Now it is presented through the eyes of quantum physics. That approach is something that needs to be brought into consonance with interpretations of the old mysticism, and then be brought forward.

In the laboratory, unbiased truth can be pursued.

In "20-20 Visionary," *Encore Magazine* (March 1988), John Fetzer was quoted as saying:

Broadcasting is the underpinning of what we know and think we know. It deals totally with energy. Experimentation in broadcasting served as the catalyst for enlarging our definition of the term energy, its applications, and its force in the universal scheme of things. I believe the time is coming when energies of all kinds will be available, not only for diagnosing man's medical maladies. New forms and new means of transmission will come to the forefront in the future. Tesla transmitted power over the air to a point 30 miles away, where it ran motors and illuminated lights without any interconnecting wires. I think the universe is teaming with

all kinds of energies that are just waiting to be discovered and to be used in personal and global healing.

In October, 1989 John wrote an article for *New Frontier Magazine* entitled, “May the Force Be With You,” in which he stated:

My interest in consciousness ... was spawned by an early influence from Baird Spaulding, a mining engineer who wrote about his experiences with the great Himalayan Masters around the turn of the century. From his research into ancient records and manuscripts, Baird discovered that much of the material he was uncovering was electronic in concept. As a former electrical engineer, it was easy for me to understand this. So I started thinking such thoughts as, “What is really going on? What kind of world is this?” I started seeing the link between engineering and spiritual philosophies, and began a lifetime search ...

As a young engineer ... I was examining all kinds of electrical energies in the early stages of radio broadcasting. Nikola Tesla ... wrote our research bible, and his experiments were our text books. ... As I experimented, and studied Tesla’s work, I recognized that there were energy waveforms in every part of the physical world. I began to wonder if there were other, more subtle waveforms that we couldn’t see, or as yet measure in any scientific way. Tesla’s experiments and their implications about paranormal energy presented a new dimension of thought.

I feel that we are on the threshold of a new order, where people will be seeking enlightened change. ... Humanity must transform its attitudes and actions. This will all come about with the infusion of spirituality into science. The Foundation’s eventual intent is to integrate the scientific process with spiritual mindfulness. We must recognize that both viewpoints have the right to exist where there is a mutuality of purpose. Integration between concepts and disciplines is a crying need on this planet.

One way to start is to search for a formula—to bring about a balance among the physical, mental, emotional and spiritual aspects of ourselves ... a oneness.

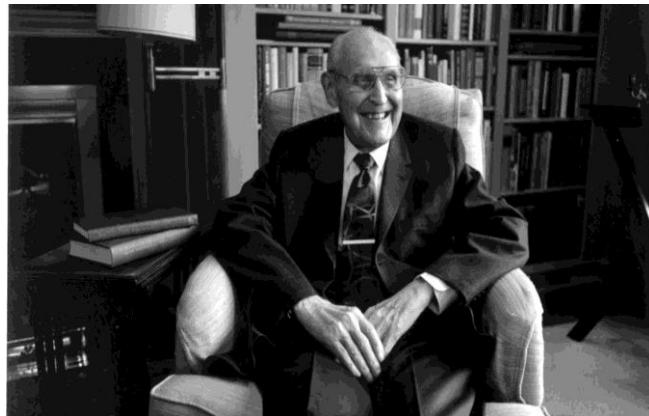
A fundamental key to all this is to conduct this search with a proper line of scientific investigation. We are not only redefining the scientific process, we are also experimenting with it. From studies in advances physical [advanced physics?], we know that the experimenter becomes part of the energy circuit of that being studied. And we know that the energy in equipment at this level is very subtle. We are also aware of the mind-body connection in us as human beings.

As electrical energies power radio and television, so do the energies of the body, mind and Spirit power the individual.

Donor Intent Regarding Science and Spirituality (January 2017)

The following memorandum recounting the history of science funding is provided as background reading, by request. Statements by John Fetzer are matched to funding history in the years he influenced the Institute.

John Fetzer's Donor Intent can be viewed as the roots of the tree, upon which Fetzer grows and expands into the future. Donor Intent is the spiritual nurturance and historical support for the ever-growing 'Fetzer Tree.'



The dual-mission of Science and Spirituality, while John Fetzer was alive, is clear from looking at the Foundation/Institute funding priorities in those early years, as well as from John's own statements.

First, figure 1 (on next page) graphs the annual **Science Funding** as a percentage of overall program funding (the bottom axis comprises the years, and the percentage the vertical axis, with the percent for each year also listed along the bottom). You can see that, from 1984 (when the Tigers were sold for the first major funding the Foundation) through 1989, the Fetzer Foundation science budget was between 88% and 100% of the total Foundation or Institute program budget. The 1988-89 year was the only year the percentage fell below 96%; in that year, it was 88%.

**Figure 1 – Fetzer Science Funding:
Percent of Program Budget (including Fetzer Franklin)**

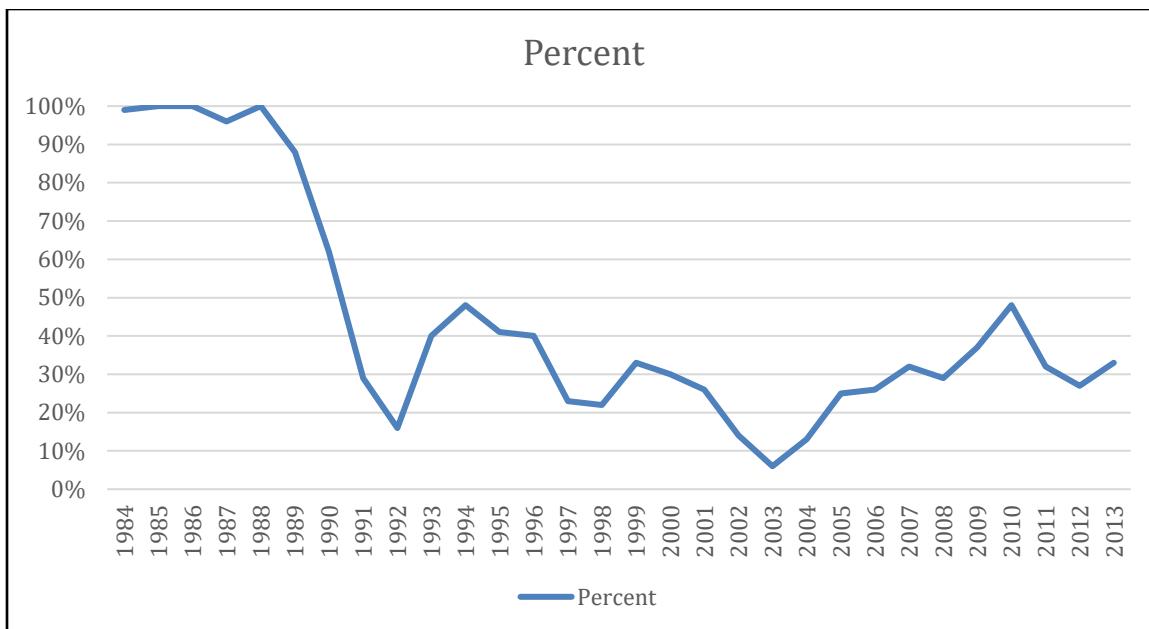
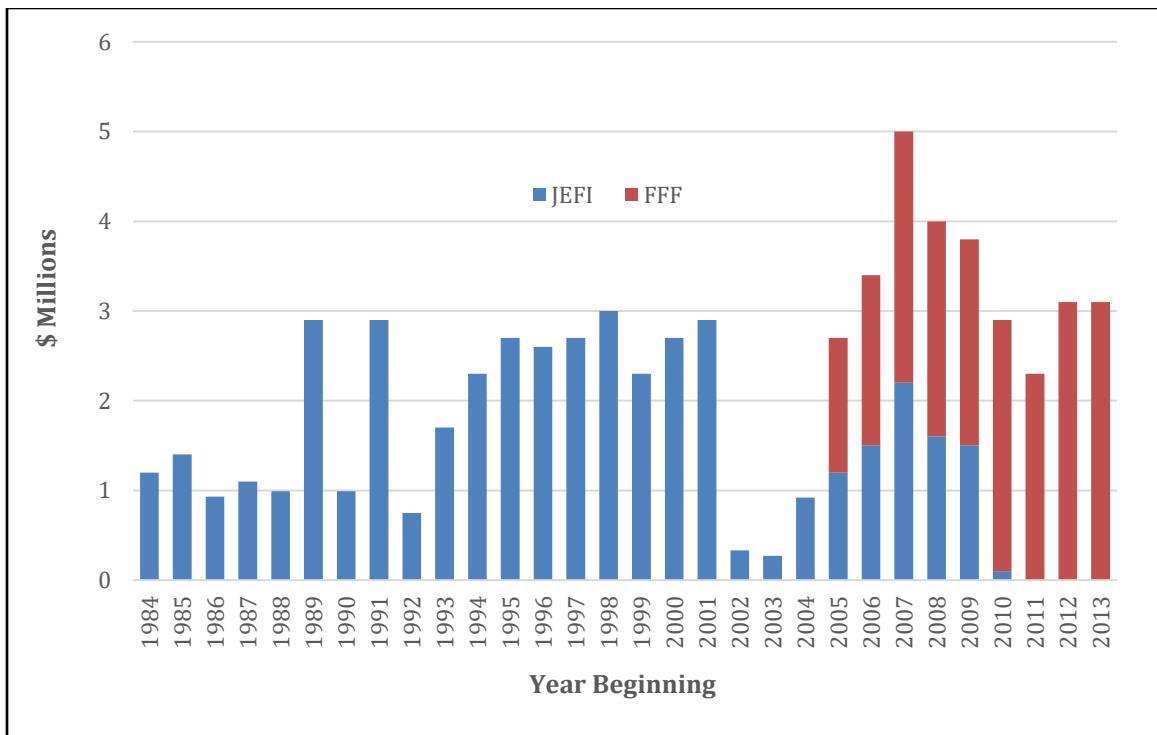


Figure 2. – Annual Fetzer Science Funding 1984 – 2014



I. JEF's intent regarding Science & Spirituality while he was alive

The science funding priority while John was alive is not surprising. As early as 1967, John, in his “This I Believe” paper, was talking of God as *energy*:

Around the Central Sun of our Universe is a huge electronic ring which flashes with perpetual motion and brilliancy ... whirling around the enormous girdle of the intelligent, scintillating, jewel-like opal-tinted flame of the Central Sun within. **It is this nucleus of the great Sun-Globe itself, revolving upon its own axis, that constitutes the sublime scene—the Center of the Universe**—the Cause of all Creation, the Universal Mind, the Supreme Principle, the Primal Cause, the Cosmic Field, the Divine Spirit, Infinite Intelligence, **God the Father!**

And so, John’s world view *combined* the notions of Science (physics) and Spirituality. A few years after this, in 1973, John informed his board of the mission of his Foundation, and Science and Spirituality took its first form at Fetzer:

After considerable research, time and study, I have conferred with many outstanding scientists throughout the country [that who] are attached to certain universities and foundations that are instituting studies in the field of human psychology; some call it **parapsychology** ... I have decided this will be a major undertaking of the John E. Fetzer Foundation.

And in 1986, John further defined his Donor Intent in “A Talk With John Fetzer” with the Foundation’s communication director. He was asked, What does his interest in subtle energies—what John called “energies beyond the spectrum”—have to do with science and religion and spirituality? John answered: **“I think one of the ultimate goals of the Foundation is just exactly that —the merging of science with what I prefer to call ‘Infinite Energy.’”** He went on to say: **“I think that love is the core energy that rules everything.** It is the force field out of the electronic energy of creation. Love is the one ingredient that holds us all together.”

Thus John took a rather scientific approach to, and view of, spirituality, even regarding love.

II. What was John Fetzer’s Donor Intent regarding Science and Spirituality for the *future* of the Foundation/Institute?

John stated in “May the Force Be With You,” an article he wrote in *New Frontier Magazine*, in the October 1989 issue:

I feel that we are on the threshold of a new order, where people will be seeking enlightened change. ... **This will all come about with the infusion of spirituality into science. The Foundation’s eventual intent is to integrate the scientific process with spiritual mindfulness.**

He went on to state:

A fundamental key to all this is to conduct this search with a proper line of scientific investigation. We are not only redefining the scientific process, we are also experimenting with it. **From studies in advances physical [advanced physics?], we know that the experimenter becomes part of the energy circuit of that being studied.**

John states ‘a scientific view of spirituality’ for the future, and a *relational* one as well.

III. Donor Intent Regarding Science and Spirituality was a focus of John’s last three major memos to his board in 1989-91

Presented next will be statements from John from these last three substantial memos:

“The Founder’s Statement” (September 29, 1989)

“Thoughts on Research” (October 10, 1989)

“Review of Past Remarks” (February 13, 1991, just a week before his death)

In these memos are key statements from John regarding science and spirituality.

The Founder’s Statement (September 29, 1989):

- **First Principles:** “The John E. Fetzer Foundation supports and provides **research, education, and service** designed to discover and enhance the integral relationships of the physical, mental, emotional, and spiritual dimensions of experience ... This consciousness is one having to do with the collective synthesis, a coming together of the many into the one—recognizing that we are all equal, and all the same and all of one body.
- **An Ordered Focus:** “... in the long term, partnerships in resources, alliances in scientific global networking, and a free exchange of scientific data will emerge. Research and service are final steps which produce the knowledge to share.”
- **The Immediate Goal:** John referred to the transition to an ‘educational institution,’ and then moved on to, “our in-house laboratory,” stating, “I am convinced that inspired thought and direction are available to one who dares to put himself in touch with the wisdom available from higher sources. **I believe there are many willing listeners, including an Edison or an Einstein, hidden from normal view, waiting to be brought into manifestation. Many conventional laboratories are manned by young scientists, awaiting the inspiration ...”**

Thoughts on Research (October 10, 1989):

- “If you look into the mystical side of physics you will see that science, perhaps unknowingly, is ever teaching the path of the kundalini, of the chakras, and of the aura, and of the tree of good and evil, and of the tree of knowledge and Light ... In the time of mysticism ... there were great statements of fact presented. It was presented in the consciousness of that day. **Now it is presented through the eyes of quantum physics.**” [Note that John here is ‘connecting dots’ between spiritual and physical energy.]
- **“In the laboratory, unbiased truth can be pursued.** ... We must search out one avenue, one area, in the beginning, then let the ripple effect have its way to move the

energy into the scientific community.” [Note that John is making the scientific community a stated audience for his mission.]

Review of Past Remarks (February 13, 1991):

- “You have often heard me say that the Institute will seek to develop a program of research and education in the long term, consisting of partnerships in resources, **alliances in scientific global networking, and a free exchange of scientific data.** Research and service are final steps which produce the knowledge to share.”
- He added, “Suffice it to say, I have long held the view that **energy scientific research that is not accompanied by spirit is suspect** ... [thus John again ties Spirit and science together ... and he goes on to say], I must tell you that I was greatly fortified in my viewpoint when I read the following quote from Einstein: “The most beautiful and most profound emotion we can experience is the mystical. It is the source of all true science.””

III. Conclusion

The foregoing information may help to form an understanding of John E. Fetzer’s priorities.

10.

John Fetzer and the Influence of Nikola Tesla (September 11, 2014)

In 1986 three Fetzer Foundation employees talked to John E. Fetzer about his life-long philosophical interests, and the interview was recorded and transcribed as, “A Talk with John Fetzer.”

As part of the discussion, Mr. Fetzer spoke of early 20th century inventor and experimental physicist Nikola Tesla, saying:

As a young electrical engineer on the campus of Purdue (circa 1920), I was dealing with all kinds of electrical energies and trying to put together some processes of broadcasting. When we were developing things right after World War I, Nikola Tesla was our bible. He had been writing quite a bit about his experimentation and seemed to be one of only a few scientific sources available to us. So, we had no guidelines and were trying to develop a “wireless telephone” (i.e., radio). ... One day, when we were experimenting, I just happened to stumble on the idea of putting a microphone into the plate circuit of a vacuum tube, which resulted in wireless transmission by voice. Others had done it before me, but this is the way it all got started. It was a pioneering effort in an elusive field.

Then Fetzer added something intriguing:

As I experimented and studied more of Tesla’s work, I recognized that there are energy wave forms in the physical world. And I began to wonder if there were other, more subtle wave forms that we can’t see with our eyes.

For Fetzer to use a biblical metaphor regarding Tesla, and then to imply Tesla’s work led him “to wonder if there were other, more subtle wave forms that we can’t see with our eyes,” seemed to be, in my view, giving the mysterious Serbian some significant gravitas regarding Fetzer’s philosophical journey circa 1920. And so I thought it pertinent to explore the printed thoughts of Tesla, and of Fetzer, to see if we can find “dots to connect” as far as what Fetzer may have learned from reading Tesla as a young man. This memo will pursue this angle, with the realization that any and all connections found will be of a speculative nature, since Fetzer only went on the record regarding Tesla with the above short statements in 1986, over forty years after Tesla’s death.

What I have found is, I believe, of interest as far as helping to trace the development of John Fetzer’s spiritual philosophy, particularly as far as connecting spirituality and science. This memo will first present information about, and words of, Tesla pertaining to both radio and his own unusual (and psychic-and-spiritual-like) life experiences and philosophies. Then this memo will present some of the writings of John Fetzer that seem, to me, to contain echoes of Tesla.

Tesla and the Invention of Radio

Nikola Tesla is best known for inventing alternating current and for his groundbreaking work towards developing wireless electricity; but some of his earliest accomplishments, before the turn of the century, were with radio. In fact, he was actually its

inventor, as finally recognized by the U.S. Supreme Court in 1943. According to the PBS show, “Who Invented the Radio,”¹⁷ Tesla had moved to America in 1894 and was ready to test the long-distance sending and receiving of radio signals in 1895:

With his newly created Tesla coils, the inventor soon discovered that he could transmit and receive powerful radio signals when they were tuned to resonate at the same frequency. When a coil is tuned to a signal of a particular frequency, it literally magnifies the incoming electrical energy through resonant action. By early 1895, Tesla was ready to transmit a signal 50 miles to West Point, New York. ... But in that same year, disaster struck. A building fire consumed Tesla’s lab, destroying his work. [Meanwhile,] Guglielmo Marconi had taken out the first wireless telegraphy patent in England in 1896. His device ... could not transmit “across a pond.”

Later Marconi set up long-distance demonstrations, using a Tesla oscillator to transmit the signals across the English Channel. ... Tesla filed his own basic radio patent applications in 1897. They were granted in 1900. Marconi’s first patent application in America, filed on November 10, 1900, was turned down. Marconi’s revised applications over the next three years were repeatedly rejected because of the priority of Tesla and other inventors. ... On December 12, 1901, Marconi for the first time transmitted and received signals across the Atlantic Ocean, [to which Tesla commented,] “Marconi is a good fellow. Let him continue. He is using seventeen of my patents.”

However, “in 1904 ... the U.S. Patent Office suddenly and surprisingly reversed its previous decisions and gave Marconi a patent for the invention of radio.” Why? PBS goes on to say that, whereas Tesla had little financial resources at the time, Marconi had strong financial backing, and the Marconi Wireless Telegraph Company Ltd. had been thriving in the stock markets. Marconi also had powerful political connections to the British aristocracy. Therefore, “It wasn’t until 1943—a few months after Tesla’s death—that the U.S. Supreme Court upheld Tesla’s radio patent number 645,576.”

Fetzer and Early Radio

John Fetzer was introduced to wireless radio by his older sister’s husband-at-the-time Fred Ribble, when John was around ten years of age (circa 1911). John had a strong attraction to the wireless and a keen, analytical mind—building, with the assistance of Ribble, home-made sets and stringing home-made antenna wiring in the tree next to his house. And, in 1921, Fetzer enrolled at Purdue University and began his formal study of the field of radio. A year later he wrote the pamphlet, *Radio Telephony for the Novice*, and enrolled at Emmanuel Missionary College when the Seventh-day Adventist school convinced him to bring his radio equipment to the college and set up a station in order to begin broadcasting the message of Adventism across the Midwest.

So, Fetzer was following in the scientific/engineering footsteps of Tesla with his work in developing radio broadcasting. But was there more to Tesla’s influence on the young Fetzer than that? Something deeper and philosophical?

¹⁷ www.pbs.org/tesla/ll/ll_whoradio.html

In his 1986 interview, once again Fetzer said, “As I experimented and studied more of Tesla’s work, I recognized that there are energy wave forms in the physical world. And I began to wonder if there were other, more subtle wave forms that we can’t see with our eyes.”

Were these “wonderings” about “more subtle wave forms”—about non-physical, or spiritual wave forms in other words— influenced by Tesla as well?

Fetzer, Tesla, and Metaphysics

John’s very earliest introduction to metaphysical thinking remains a bit of a mystery. We know that as a mid-teen he followed his mother into Seventh-Day Adventism, based upon the contemporary “channelings” of former Millerite Ellen G. White, who had just recently died in 1915. By 1928 John had left Adventism, and in 1934 he joined the Masonic Lodge and was making periodic visits to the Spiritualist Camp Chesterfield north of Indianapolis. Did Fetzer, in 1934, suddenly begin Freemasonry and Spiritualism “out of the blue”? Or did he gradually become familiar with more metaphysical thinking in the years leading up to 1934?

In the meantime, in the early 1900s Tesla was liberally giving out the details of his thoughts and his life in several interviews, which were published in well-known magazines of the time. These interviews include many recitations of strange, even occultish, personal anecdotes and philosophies.

Several of these interviews occurred right in the period when Fetzer was the most focused on Tesla’s radio work—and so I have always suspected that Fetzer must have read the interviews, and therefore may well have been fascinated and influenced by Tesla’s broader philosophies, as well as by his scientific notions. John’s giving to Tesla a reference of biblical proportions has led me to suspect (though I cannot definitely prove) that the Tesla influence was, in fact, philosophical as well as scientific—although no one thought to ask Fetzer about this when he was alive, probably because it is not common knowledge that Tesla’s own life and statements were very much akin to those of a psychic or mystic.

Here are some of the words of Tesla from his early 20th century interviews—after which we will also repeat some of the 1960s era metaphysical writings of John Fetzer. Fetzer’s blend of scientific-metaphysical philosophy seems to me to be a natural, progressive outgrowth and development of Tesla’s words.

*Tesla on Physical and Spiritual Energy from “The Problem of Increasing Human Energy with Special References to the Harnessing of the Sun’s Energy,” by Nikola Tesla in *Century Illustrated Magazine* (June 1900):*

Though free to think and act, we are held together, like the stars in the firmament, with ties inseparable. These ties cannot be seen, but we can feel them. For ages this idea has been proclaimed in the consummately wise teachings of religion, probably not alone as a means of insuring peace and harmony among men, but as a deeply founded truth. The Buddhist expresses it in one way, the Christian in another, but both say the same: We are all one. Metaphysical proofs are, however, not the only ones which we are able to bring forth in support of this idea. Science, too, recognizes this connectedness of separate individuals, though not quite in the same sense, as it admits that the suns, planets, and moons of a constellation are one body, and there can be no doubt that it will be experimentally confirmed

in times to come, when our means and methods for investigating psychical and other states and phenomena shall have been brought to great perfection.

From “My Inventions,” by Nikola Tesla; first published in *Electrical Experimenter magazine* (February-June, and October 1919), when John Fetzer was 18 years old when this was published; Tesla was 63. On his invention of the Rotary Magnetic Field:

In 1880 I went to Prague, Bohemia ... One afternoon, which is ever present in my recollection, I was enjoying a walk with my friend in the city park and reciting poetry. ... As I uttered these inspiring words, the idea came like a flash of lightning, and in an instant the truth was revealed. I drew with a stick on the sand the diagram shown six years later in my address before the American Institute of Electrical Engineers, and my companion understood them perfectly. The images I saw were wonderfully sharp and clear, and had the solidity of metal and stone, so much so that I told him, “See my motor here; watch me reverse it.” I cannot begin to describe my emotions. Pygmalion seeing his statue come to life could not have been more deeply moved. ... The gift of mental power comes from God, Divine Being, and if we concentrate our minds on that truth, we become in tune with this great power.

On his childhood mystical-type experiences (which sound notably similar, by the way, to those of Jim Gordon):

In my boyhood I suffered from a peculiar affliction due to the appearance of images, often accompanied by strong flashes of light, which marred the sight of real objects and interfered with my thought and action. ... When a word was spoken to me, the image of the object it designated would present itself vividly to my vision and sometimes I was quite unable to distinguish whether what I saw was tangible or not. ... I instinctively commenced to make excursions beyond the limits of the small world of which I had knowledge, and I saw new scenes. These were at first very blurred and indistinct, and would flit away when I tried to concentrate my attention upon them, but by and by I succeeded in fixing them; they gained in strength and distinctness and finally assumed the concreteness of real things. I soon discovered that my best comfort was attained if I simply went on in my vision farther and farther, getting new impressions all the time; and so I began to travel—of course, in my mind. Every night (and sometimes during the day), when alone, I would start on my journeys—see new places, cities and countries—live there, meet people and make friendships and acquaintances; and, however unbelievable, it is a fact that they were just as dear to me as those in actual life and not a bit less intense in their manifestations. This I did constantly until I was about seventeen, when my thoughts turned seriously to invention. Then I observed to my delight that I could visualize with the greatest facility. I needed no models, drawings or experiments. I could picture them all as real in my mind. ... It is absolutely immaterial to me whether I run my turbine in thought or test it in my shop. ... In this way I am able to rapidly develop and perfect a conception without touching anything. When I have gone so far as to embody in the invention every possible improvement I can think of and see no fault anywhere, I put into concrete form this final product of my brain. Invariably my device works as I conceived that it should, and the experiment comes out exactly as I planned it. ... After a while this effort grew to be almost automatic, and I gained great facility in connecting cause and effect. Soon I became aware, to my surprise, that every thought I conceived was suggested by an external impression. Not only this, but all my actions were prompted in a similar way. In the course of time it became perfectly evident to me that I was merely an automaton endowed with power of movement, responding to the stimuli of the sense organs and thinking and acting accordingly. ... I never had any control over the flashes of light to which I have referred. In some instances I have seen all the air around me filled with tongues of living flame. Their intensity, instead of diminishing, increased with time and seemingly attained a maximum when I was about twenty-five years old. ... These luminous phenomena still manifest themselves from time to time, as when a new idea opening up possibilities strikes me...

On Henry Ford interpreting Tesla's self-described abilities as psychic (Ford was a Freemason and known to believe in reincarnation; we can surmise from this that he was probably familiar with stories of psychic phenomena) and Tesla's description, and interpretation of, another mystical experience:

Shortly before the war (World War One), when the exhibition of my turbines in this city elicited widespread comment in the technical papers, I anticipated that there would be a scramble among manufacturers to get hold of the invention. ... Sure enough, one fine morning a body of engineers from the Ford Motor Company presented themselves with the request of discussing with me an important project. ... I, of course, immediately began to extol the wonderful features of my turbine—when the spokesmen interrupted me and said, “We know all about this, but we are on a special errand. We have formed a psychological society for the investigation of psychic phenomena and we want you to join us in this undertaking.” ... Ever since I was told by some of the greatest men of the time, leaders in science whose names are immortal, that I am possessed of an unusual mind, I bent all my thinking faculties on the solution of great problems, regardless of sacrifice. For many years I endeavored to solve the enigma of death, and watched eagerly for every kind of spiritual indication. But only once in the course of my existence have I had an experience which momentarily impressed me as supernatural. It was at the time of my mother's death. ... I thought that if my mother died while I was away from her bedside, she would surely give me a sign. Two or three months before, I was in London in company with my late friend, Sir William Crookes, when Spiritualism was discussed, and I was under the full sway of these thoughts. ... I reflected that the conditions for a look into the beyond were most favorable, for my mother was a woman of genius and particularly excelling in the powers of intuition. During the whole night every fiber in my brain was strained in expectancy, but nothing happened until early in the morning, when I fell in a sleep, or perhaps a swoon, and saw a cloud carrying angelic figures of marvelous beauty, one of whom gazed upon me lovingly and gradually assumed the features of my mother. The appearance slowly floated across the room and vanished, and I was awakened by an indescribably sweet song of many voices. In that instant a certitude, which no words can express, came upon me that my mother had just died. And that was true. ... When I recovered, I sought for a long time the external cause of this strange manifestation and, to my great relief, I succeeded after many months of fruitless effort. I had seen the painting of a celebrated artist, representing allegorically one of the seasons in the form of a cloud with a group of angels which seemed to actually float in the air, and this had struck me forcefully. It was exactly the same that appeared in my dream, with the exception of my mother's likeness. The music came from the choir in the church nearby at the early mass of Easter morning, explaining everything satisfactorily in conformity with scientific facts. This occurred long ago, and I have never had the faintest reason since to change my views on psychical and spiritual phenomena, for which there is absolutely no foundation. ... While I have failed to obtain any evidence in support of the contentions of psychologists and Spiritualists, I have proved to my complete satisfaction the automatism of life, not only through continuous observations of individual actions, but even more conclusively through certain generalizations. ... I got the first inkling of this astounding truth when I was still a very young man, but for many years I interpreted what I noted simply as coincidences. Namely, whenever either myself or a person to whom I was attached, or a cause to which I was devoted, was hurt by others in a particular way, which might be best popularly characterized as the most unfair imaginable, I experienced a singular and indefinable pain which, for want of a better term, I have qualified as “cosmic;” and shortly thereafter, and invariably, those who had inflicted it came to grief. ... Our bodies are of similar construction and exposed to the same external influences. This results in likeness of response and concordance of the general activities on which all our social and other rules and laws are based. We are automata entirely controlled by the forces of the medium, being tossed about like corks on the surface of the water, but mistaking the resultant of the impulses from the outside for free will. The movements and other actions we perform are always life preservative; and though seemingly quite independent from one another, we are connected by invisible links. So long as the organism is in perfect order it responds accurately to the agents that prompt it; but the moment that there is some derangement in any individual, his self-

preservative power is impaired. ... A very sensitive and observant being, with his highly developed mechanism all intact, and acting with precision in obedience to the changing conditions of the environment, is endowed with a transcending mechanical sense, enabling him to evade perils too subtle to be directly perceived. When he comes in contact with others whose controlling organs are radically faulty, that sense asserts itself and he feels the "cosmic" pain. The truth of this has been borne out in hundreds of instances and I am inviting other students of nature to devote attention to this subject, believing that through combined and systematic effort results of incalculable value to the world will be attained.

In order to shorten this story by Tesla, I'll summarize the remainder of it. In order to "bear out" his theory, Tesla invented an "automaton," which he presented at Madison Square Garden's first Electrical Exhibition in 1898—it was a radio controlled model boat. In his "My Inventions" interview, he stated:

The idea of constructing an automaton ... presented itself to me early, but I did not begin active work until 1893, when I started my wireless investigations. ... In November, 1898, a basic patent on the novel art was granted to me, but only after the Examiner-in-Chief had come to New York and witnessed the performance, for what I claimed seemed unbelievable. ... As a matter of fact, my boats were controlled thru the joint action of several circuits ... the discharges of my high-tension transmitter ionized the air in the hall so that even a very small aerial would draw electricity from the surrounding atmosphere for hours.

Thus, to Tesla—operating as he was at the turn of the century, at the beginning of radio and electrical science, the "medium" for his version of ESP, for his invisible links—Tesla's version, one might say, of "mesmerism"—was none other than ... radio waves. Thus remote-control, psychic-like phenomena did exist, and he tested it and proved it to himself; but the energy "medium" was not from an ephemeral, psychic, spiritual source in Tesla's view, but was physical, electromagnetic—and thus within the realm of science.

There is good evidence that John Fetzer read these early Tesla interviews, for Fetzer was familiar with Tesla's sell-pronounced "ESP" as his means for invention. In his 1967 paper, "This I Believe," Fetzer states, "Einstein, Edison and Tesla, to name just a few of recent-day scientists, freely admit to inspired ideas through the subconscious mind."

And in the final Tesla quote, below, pronounced by him ten years later, in 1930, he reconnects his notion of physical energy with the spiritual. "How the Electrician's Lamp of Aladdin May Construct New Worlds," by Nikola Tesla in *New York American Magazine* (6 July 1930):

What has the future in store for this strange being [man], born of a breath, of perishable tissue, yet Immortal, with his powers fearful and Divine? What magic will be wrought by him in the end? What is to be his greatest deed, his crowning achievement?

Long ago he recognized that all perceptible matter comes from a primary substance, or a tenuity beyond conception, filling all space, the Akasha or luminiferous ether, which is acted upon by the life-giving Prana or Creative Force, calling into existence, in never ending cycles, all things and phenomena. The primary substance, thrown into infinitesimal whirls of prodigious velocity, becomes gross matter; the force subsiding, the motion ceases and matter disappears, reverting to the primary substance.

John Fetzer's Notions of Scientific-Spiritual Energy

I'll now return once again to John Fetzer's statement in 1986, that, "As I experimented and studied more of Tesla's work, I recognized that there are energy wave forms in the physical world. And I began to wonder if there were other, more subtle wave forms that we can't see with our eyes."

It is not mere speculation that Fetzer's own thoughts regarding spiritual energy were "seeded, and fertilized" to some extent by those of Tesla—Fetzer directly states this, above. However, the details and the extent of the Tesla influence are unknown, and therefore left for us to speculate upon.

In my view, there is evidence, though indirect, for a connection between Tesla's early 20th century testimonies and Fetzer's 1967-1971 scientific notion of man (and woman) as a "transistor" for electronic waves from the "central sun," the "spiritual source," through the process of meditation, by the mechanism of transmission to, and through, the subconscious mind to the conscious mind. The major point of this notion, I believe, is that spirituality, and spiritual transmission, interfaces with the scientific at the physical level, which is the same conviction that was held by Tesla. (Note: the notion of the Central Sun is described by Madame Blavatsky in *The Secret Doctrine*, which John read perhaps circa 1940; the description of the purpose and function of the "two minds" is also an important part of the Rosicrucian teachings and thus, I assume, is also part of the three "Rosicrucian degrees" of the Scottish Rite Masonic teachings as well (see my memo, "Blavatsky, Theosophy and the Central Sun; Freemasonry and the Subconscious Mind; Blavatsky vs. Bailey," July 2013)).

I have previously written on these notions of Fetzer, from his 1967, "This I Believe," in my August 2013 memo, "Beliefs, Values, Practice, and Experience: John Fetzer's Words."

However, the notions were again expressed by Fetzer, and in a condensed version, in his 1971 "America's Agony" (the final chapter of his second genealogy book, *The Men From Wengen*). And it is from this writing that I will now include passages, as follows from Chapter Three: Science and Divinity, Creation and Re-Creation:

For endless ages the Central Sun of our Universe and the Suns of Universes without end have absorbed out of the complex Cosmos this throbbing, pulsating, harmonious emanation of electronic energy from this original Spheroidal Solar Nucleus.

Man has been created from and is a counterpart of this Source of Power. He is coexistent with it, and draws to himself these electronic emanations from this aqueous reservoir—the Universal Intelligence, God the Father. Moreover, the accumulation of knowledge by all the intelligent beings of the planets of the Universe is pooled at this Universal Source. By thinking, it converts mass to electromagnetic energy and continues the process of recreation, both material and biological. Furthermore, it continues to extend super-conscious knowledge to all mankind. To understand the use to which man employs this electronic intelligence, it is helpful to reference the conscious and subconscious minds, although the mechanics of such understanding are secondary to practical usage.

From the same source, John Fetzer has this to say about the Conscious Mind:

The conscious mind is your center of control. The cerebrospinal system of the conscious mind, centered in the frontal position of the brain, is known as the cerebrum.

Since the conscious mind executes all of the commands of your life, which result from inherited and environmental conditions, proper classification and refinement is a condition precedent to the execution of orders.

And likewise, the Subconscious Mind:

The physical man is an intricate electronic device with a set of transistor-like cells built in from head to toe. The human body is composed of over eighty trillion such electric cells. Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic wave-forms from the Central Source—the Universal Mind. The confederation of intelligent entities or cells which biologically formulates the total human anatomy, from the first cell to the last, is connected through the nervous system to the more sensitive cells of the brain, and culminates in a concentrated center in the frontal dome of the head. This, in the East, is known as the “Thousand-Petaled Lotus,” but in the West, as a high-gain parabolic antenna of supreme sensitivity, which is electronically tuned to the incoming rays of the Infinite Intelligence as referred to above. ... Thus the subconscious mind of man is in complete attunement with and has every attribute of the Universal Mind at all times. Every member of the human family without exception is the recipient of this omnipresent flow of electronic Infinite Goodness.

The foremost characteristic of the all-powerful subconscious mind is likened to a gigantic computer, fed by the all-encompassing information of thought-form intelligence. It is impersonal, undisturbed and fearless. It knows all, sees all, and is the sum total of all past, present and future knowledge, because of its resonance with the great storehouse of information, the Universal Mind.

The subconscious has the eyes and ears of the video and audio tape recorder. According to one well-known electronic engineer, it faithfully records every impact of the conscious mind, every shade of mind-sight, every form of expression. All is indelibly impressed for preservation and future use through electronic processing.

As for the interaction of the Two Minds:

The conscious and the subconscious minds have an electronic complex for interaction, so that thoughts may pass between the two systems as reflexes. Therefore, every mental action constitutes a molecular impact on the twofold nervous systems of the conscious and the subconscious minds.

The single most important effort in the life of the individual in quest of advancement is to develop an awareness of this unified relationship between the two minds ... [which] in reality is one efficient and automatic amalgamation, under the guidance of Infinite Intelligence.

Connecting the Dots: Tesla and Fetzer

The words of Tesla in the early 1900s and of John Fetzer in the 1960s and 1970s are not identical, but both roughly contain the notion of God as solely-or-partly an energy which at its source is spiritual, but then becomes physical/electromagnetic and courses through the human body, and connects us and guides us (whether consciously or unconsciously). Their notions could be thought of as those of early twentieth century “mystical scientists,” which both men (in my opinion) were—they were both experimental “electromagnetic physicists,” with their focus on practical applications. And, since Fetzer probably read Tesla in the early

1900s time period, one can only wonder whether, and suspect that, Fetzer's first reading of these notions were found in the words of Tesla.

Repeating (from earlier in the memo) some words from each man regarding the flow of spiritual energy into material energy:

[Tesla:] ... all perceptible matter comes from a primary substance, or a tenuity beyond conception, filling all space, the Akasha or luminiferous ether, which is acted upon by the life-giving Prana or Creative Force, calling into existence, in never ending cycles, all things and phenomena. The primary substance, thrown into infinitesimal whirls of prodigious velocity, becomes gross matter; the force subsiding, the motion ceases and matter disappears, reverting to the primary substance.

[Fetzer:] For endless ages the Central Sun of our Universe and the Suns of Universes without end have absorbed out of the complex Cosmos this throbbing, pulsating, harmonious emanation of electronic energy from this original Spheroidal Solar Nucleus. ... the accumulation of knowledge by all the intelligent beings of the planets of the Universe is pooled at this Universal Source. By thinking, it converts mass to electromagnetic energy and continues the process of recreation, both material and biological.

Repeating (from earlier) some words from each man regarding attuning the mind to this universal energy:

[Tesla:] The gift of mental power comes from God, Divine Being, and if we concentrate our minds on that truth, we become in tune with this great power.

[Fetzer:] The physical man is an intricate electronic device with a set of transistor-like cells built in from head to toe ... every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic wave-forms from the Central Source – the Universal Mind. ... The confederation of intelligent entities or cells ... culminates in a concentrated center in the frontal dome of the head. This, in the East, is known as the "Thousand-Petaled Lotus," but in the West, as a high-gain parabolic antenna of supreme sensitivity, which is electronically tuned to the incoming rays of the Infinite Intelligence as referred to above. ... Every member of the human family without exception is the recipient of this omnipresent flow of electronic Infinite Goodness.

Repeating (from earlier) some words from each man regarding the notion that this universal energy essentially controls and links us all:

[Tesla:] We are automata entirely controlled by the forces of the medium (TJB: here he is referring to radio/electromagnetic waves), being tossed about like corks on the surface of the water ... and though seemingly quite independent from one another, we are connected by invisible links.

[Fetzer:] ... the subconscious mind of man is in complete attunement with and has every attribute of the Universal Mind at all times ... Every member of the human family without exception is the recipient of this omnipresent flow of electronic Infinite Goodness.

11.

The Notion of the In-House Lab (June 10, 2016)

As a follow up to the “John Fetzer’s Spiritual Path in the 1980s” memo, I’d like to relate the following by returning to the subject of the now separate tracks of John’s personal spiritual journey and the no longer co-incident Foundation/Institute mission in the later 1980s.

This is just additional background information for you, since it doesn’t directly pertain to John’s personal spiritual path

Though John’s own spiritual path had, in the later 1980s, veered off into the individual-inner-practice focus of MSIA, on the Institute side, John was still pushing the notion of an in-house lab, following through on the dictates from the early 1980s Jim Gordon channelings. I attach three JEF statements to his board in this regard—the most pertinent sections appear below.

March 3-4, 1989 JEF Board Opening Remarks

John expressing frustration towards President Glenn Olds, partly over dragging his feet on an in-house lab: “The other thing that comes right with that in tandem is to establish our own lab and begin this research as I have asked for, and get it going and find a Director of Research.”

September 29, 1989 Board Meeting: JEF’s so-called Founder’s Statement

Glenn Olds is gone, and Rob is the president; John once again pushes the lab: “To be specific, our immediate goal is to develop our educational institution, and establish our in-house laboratory.”

October 4, 1989 JEF’s “Thoughts on Research”

In response to a follow up request for more detail with regards to an in-house lab, John writes a metaphysically-based memo: “In the laboratory, unbiased truth can be pursued.”

Backing up a couple years to the mid-1980s, it is interesting to note that the Fetzer Foundation was giving substantial support to the ARE Foundation in Phoenix in the 1984-1986 era. Based upon the channelings of Edgar Cayce, the Phoenix ARE operation was actually rather close to the vision of Jim Gordon’s 1970s channeled AMPRA, in that it was doing clinical medical (holistic medicine) work as well as research. In the 1984-1986 era, the Fetzer Foundation funded a substantial Energy Medicine effort at ARE (thus the Larry Massie interviews with some of the old ARE folks). This led to an international Energy Medicine Convention in Madras, India (which John Fetzer insisted Jim Gordon attend; Jim in turn insisted I go along ... there’s an interesting side-story to that). Also, by the way, when John Fetzer had an angina attack in 1984, he spent a couple months at the ARE clinic in Phoenix

to recuperate. I've always assumed that, similar to what happened in the early 1970s when John was briefly on the IONS Board, John decided to not donate his funds to others' organizations in order to accomplish his goals, but to bring the efforts under his own control, at the Fetzer Foundation.

When the Fetzer Institute did establish an in-house lab for a couple years circa 1990, it brought over ARE's top scientist, an Indian named T. M. Srinivasan, to be Director of Research. The lab died after just a couple years, mainly, in my opinion, because no one at Fetzer understood John's "Thoughts on Research" memo. Also, no one at Fetzer had seen the 1980s Jim Gordon channelings (except for Bruce Fetzer, who was fired by Rob in 1990), and no one had the metaphysical background necessary to understand the field (except for Bruce and Judy Skutch-Whitson, though Judy was anti-MSIA, which clouded things, etc.). So there was no institutional will to maintain the effort (which would have been rather daunting and probably very expensive by the way). The Institute did focus on mind-body health in the 1990s and the effort was rather successful, the most successful thing the Institute has ever done.

Part III.
Masonic Influences on John Fetzer

12.

The Trust's Mission and *The Faiths of the Founding Fathers* (February 22, 2013)

Thomas Jefferson was part of a substantial segment of the Founding Fathers who had a strong belief in God, which propelled their actions; and (i) which perceived of God in a very broad, non-sectarian manner that could include people of all faiths; and (ii) which included as part of its belief the notion that the pursuit of science was essential, and spiritual; and (iii) which included group inner practice. Since John Fetzer had studied Jefferson and even believed that he had been Jefferson in a past life, Jefferson's beliefs can help to inform the Trustees' pursuit of the notions of a "community of freedom," that is, practicing together the "awakening into Spirit" (a longer summary is laid out in point 4 below).

I just finished reading *The Faiths of the Founding Fathers* by Professor David L. Holmes (of The College of William and Mary), and I found it to be as interesting and as "connected" to the mission of the Fetzer Legacy as Professor Albanese's book — plus it's much shorter and is a far easier read!

In my opinion this is another book that could provide additional useful historical context to the Memorial Trustees in our discussions regarding the mission of the Trust, as well as about the broader overall mission of "JEF Inc."—particularly context for John Fetzer's notion of a "community of freedom," as well as for the Fetzer Trustees' pursuit of "awakening into Spirit" and Fetzer's interest in science.

There are several things that stand out to me in the book in this regard. I've laid them out below in a logical progression that leads to a "Grand Conclusion" in point 4.

1. John, as we know, saw himself as one of the Founding Fathers: Thomas Jefferson. This is evidenced by the Jefferson bust in the Hall of Records, and by the fact that John had "Jeffersonian symbols" built into the Administration Building (the large round window of his office and the board room, and the serpentine walkway leading to the front door, as well as the domed roof of the Hall of Records). John Fetzer studied Jefferson and his beliefs, and he owned a copy of and read *The Jefferson Bible*. Moreover, John's ideas about freedom and freedom of Spirit tie back to Jefferson and the Declaration of Independence with its notions of human freedoms, to which the "Laws of Nature and of Nature's God entitle them."

2. According to the author, David Holmes, there is conclusive evidence that the first five American presidents — as well as Benjamin Franklin, Abigail Adams, Dolly Madison, Alexander Hamilton, Thomas Paine and Ethan Allen, as well as, on the continent, Voltaire, Francis Bacon, John Locke, Isaac Newton, The Holy Roman Emperor Joseph II, and Frederick the Great of Prussia — were all Deists and/or Unitarians. Some of the Deists were "more orthodox Christian" in their personal beliefs than others (there was a wide spectrum in this regard, the book makes clear), but universal Deist principles, according to the book, included:

i. A simple belief in God. As Thomas Paine wrote about Deism: “It believes in God, and there it rests.” Or as author Holmes says, “A Muslim, Jew, or Christian—or anyone who could accept its statements about a divine being—could belong.”

ii. A belief in human reason. According to Paine, Deism “honors Reason as the choicest gift of God to man” or as historian Crane Brinton put it: “I call this religion simply Enlightenment.”

iii. A belief in Nature and Nature’s God: As author Holmes writes, “In the understanding of the typical Deist, a rational ‘Supreme Architect’ … created the earth and human life … Deists thought that the rational, mechanistic harmony of nature revealed a Deity … they saw the magnificent design of nature as revealing a Creator, or what Thomas Jefferson termed, ‘a superattending power.’” This led directly to the Deists’ strong interest in science, for to them the workings of the natural world reveal “God in the world,” and thus should, must, be studied and understood—almost as a spiritual practice in and of itself. The phrases that Deists used to refer to God were, according to author Holmes, reflect this: “The First Cause,” “the Creator of the Universe,” “the Divine Artist,” “The Divine Author of All Good,” “The Grand Architect,” “the God of Nature,” “Nature’s God,” “Divine Providence,” and (in a phrase used by Franklin) “the Author and Owner of our System.” Author Holmes goes on to say, “The Declaration of Independence displays precisely this kind of wording … ‘Nature’s God,’ ‘Creator,’ ‘Supreme Judge,’ and ‘divine Providence.’”

iv. Deists decried the parts of the Bible that, in author Holmes’ words, are about “magic, superstition, irrationality, pre-scientific thinking, and bloodthirsty ethics.” This, by the way, is the notion behind the two so-called “Jefferson Bibles”—the version of the Jefferson Bible that John Fetzer owned was pared down to words of Jesus only.

3. There is another part of this story that author Holmes, similar to Catherine Albanese, mentions but skims over: that many or most of these Deist Founding Fathers were also Masons and/or Rosicrucians. Holmes does mention that James Monroe, Benjamin Franklin, and George Washington (as well as the Revolutionary War General Lafayette) were Freemasons, and he further mentions that Washington’s laying of the Capital Cornerstone was done as a Masonic ritual (with Washington wearing his Masonic ritual-apron). This Masonic/Rosicrucian connection is actually a significant, albeit hidden, part of this “Founding Fathers as Deists” story. One cannot blame Holmes (or Albanese) for giving this part short shrift, for the Masons and Rosicrucians are “secret societies,” and so their teachings are, well, secret. However, as a former Rosicrucian for 15 years, there are certain things we were told—and John Fetzer as a Freemason was told similarly, and he and I discussed this.

Thomas Jefferson and Benjamin Franklin are claimed by the Rosicrucians (AMORC) as former members, as well as Lafayette, Isaac Newton, Francis Bacon (who was Rosicrucian Grand Master in England), as well as, by the way, Napoleon Bonaparte (whose ritual garb as Master of the Paris Rosicrucian Lodge are on display in the Rosicrucian [AMORC] Library in San Jose CA).

American and British Rosicrucians and Freemasons of the 18th century pretty much had to be Christian church members in order to be “respectable”—so their outward “religion” was usually Deism or Unitarianism. This does not mean that all Deists or Unitarians were

Rosicrucians or Freemasons, but the reverse was usually the case: most respectable 18th-century American and British Rosicrucians and Freemasons were, for their outward religion, Deists or Unitarians.

Rosicrucians and Freemasons do not merely hold with “Reason as the choicest gift of God to man,” but they also practice inner/spiritual development through ritual and inner practice, which is taught to them, and practiced, together in their lodges. However, this ritual and inner practice is, for them ... secret (the speculative points above regarding 18th-century American Freemasons were confirmed to me by retired Masonic Grandmaster Akram Elias in conversations in 2015).

4. This leads me to my “Grand Conclusion” — my reason for this memo.

If we take as true that the Faith of (many of) the Founding Fathers was a combination of (i) outer Deism, and (ii) secret inner practice, then this helps us to understand what John Fetzer meant with his notion of a “Community of Freedom” being an evolutionary step up from the “days of the Founding Fathers;” namely, (a) a general/broad spiritual belief system that has its roots, for John, in what can be termed Deism; and (b) the inclusion of non-sectarian inner practice—individually and together—for our “spiritual freedom;” and (c) bringing this non-prescriptive inner practice out of secrecy and into the public domain—that is, into a state of freedom.

And so, in my opinion, the recent actions of the Fetzer Trustees, to bring into the forefront the “awakening into Spirit” as the Guiding Principle to direct our Fetzer-inspired action in the world, is moving precisely in the direction that John was hoping to accomplish with his mission. In addition, John’s assertion that Spirituality and Science were inextricably tied together becomes clear as well, for this is a central Deist (meaning, Rosicrucian/ Masonic) notion.

Appendix

Here are statements by John Fetzer which, I believe, ‘ring true’ with the points of the above memo.

In his 1980 speech to the graduating students of Andrews University, John Fetzer used “Deist-speak,” as well as hinting at inner practice:

Seek compatibility with the Infinite Mind. As a result of laying down your defense, it assumes safety. It is peace that brings the satisfaction of knowing and puts you in tune with the Creative Intelligence of the Divine Pattern. I fervently believe that the human mind is the master weaver of both the undergarment of character and the outer garment of circumstance. As a being of intelligence and love, one who has the compassion for all can use that transforming power for what he or she wills to be. The higher you can lift your thoughts, the greater will be your achievements. Self-control is a strength. Right thought is mastery. Calmness is power. To still the human mind and to let the inner Spirit prevail is to bring harmony and serenity to your life, here and now.

In his 1967 writing (or speech) “This I Believe,” he asserted what can be seen as a Deist notion that:

I am not addicted to church activity, although I have had exposure to strong fundamental religious teaching and have a long line of ancestral “believers” dating to the time of the Christian Crusade ... it is my view that there is a crying need, the World over, for a new concept concerning the extra-terrestrial order of things, in relation to individual spiritual needs.

In “This I Believe,” he also talked about spirituality and science being linked:

It is my view that scientific and spiritual forces find initial unification in the cosmos of outer space ... The human body is composed of over eighty trillion of such electronic cells. Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic wave-forms from this Central Source—the Universal Mind ... In the new age that lies immediately ahead, through electronic instruments, direct communication between persons on the earth plane and those of the higher planes will become commonplace. This will solve forever the efficacy of the reality of life in other vibratory forms and the eternity of the human soul.

In the 1986 “A Talk with John Fetzer,” John again spoke of science and spirituality:

As a very young man I started seeing the link between engineering and spiritual philosophies ... I think one of the ultimate goals of the Foundation is just exactly ... the merging of science with what I prefer to call infinite energy ... I think that love is the core energy that rules everything. It is the force field out of the electronic energy of creation. Love is the one ingredient that holds us all together.

In his Opening Remarks to the Institute Board, March 3, 1989, John brought many of these notions together:

I constantly draw on the energy of the Father for guidance. It had been my hope that the Foundation would also and tenaciously ask the Father for guidance. We have a very serious mission to do in this world. In my view it's a mission ordained of God. Therefore, all of us, have to seriously consider what our particular parts are in this kind of arena. ... It's my hope that all of us identified with this endeavor will seriously consider what it means to go through self-examination to the extent of seeking soul awareness [that is, doing inner practice] because if you can't find your way on this great learning planet, it's a tragedy. It's a real tragedy. ... This Foundation was inspired to carry on a work that seems to me very important to the world. I think its attractiveness [is] to those souls on the planet that are looking forward to leadership, to satisfy a certain lingering hunger that resides in their life, and are looking to us to satisfy that. The Foundation actually was put together on a very simple premise, the simplest of premises: To that of research, education, and service. Very simple—research, education and service. Three sides of the triangle [as Masonic/Rosicrucian symbol]. That's why our building was designed the way it was, to carry forward that purpose in that manner.

In his Sept. 29, 1989 Founders Statement, First Principles, John wrote further of these notions:

Let us look for a moment at the Foundation, and at its symbol and its meaning. We have a triangle [a Masonic symbol] and that triangle has three points of service, within the foundation—of body, mind and Spirit. And yet, within that triangle, where is the four square [another Masonic symbol], that also makes up the activities of the Foundation—of working within humankind on a physical, emotional, mental and spiritual level? For, in order to have the perfect balance, we must have the perfect awareness. We must have the understanding of

body, mind and Spirit and we must have balance of the physical, emotional, mental and spiritual in order that we might fully find the true spiritual expression leading to complete healing.

And finally, in the same 1989 Founders Statement, Final Principles, John stated:

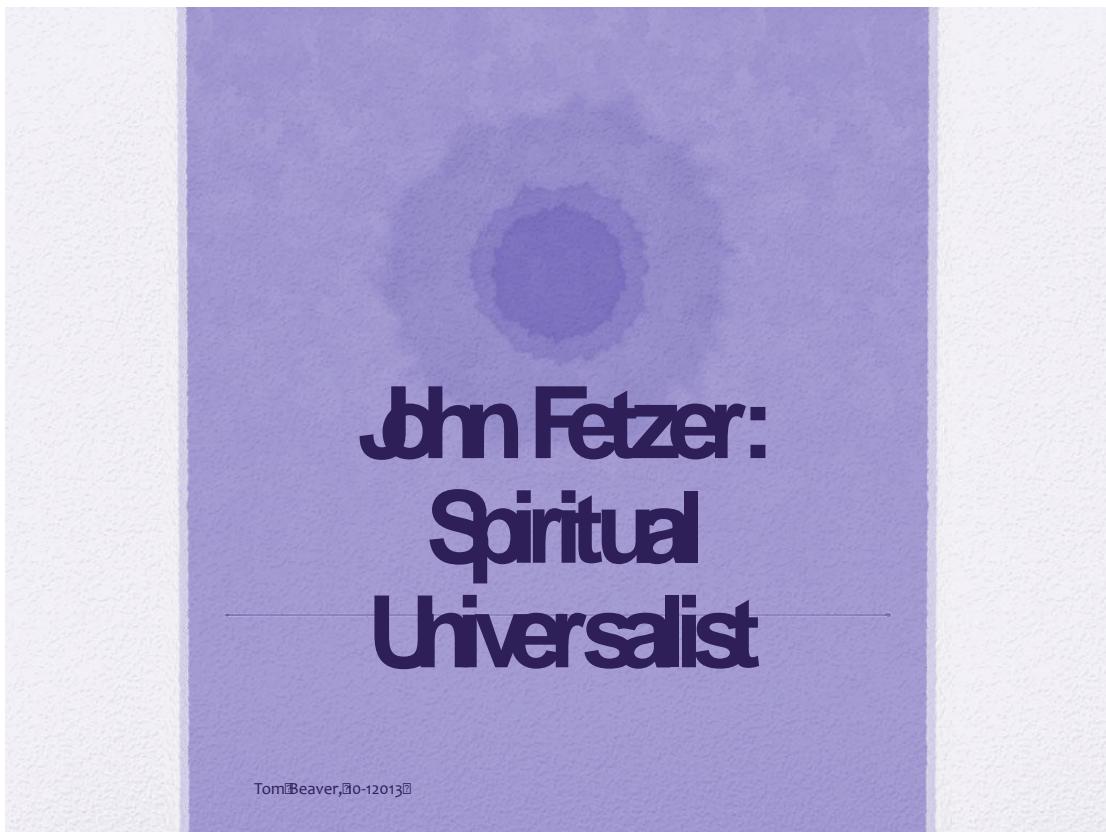
I am sure that as you listen you will hear the ring of truth, first and foremost, trying to create a community of freedom within the Institute, which is based upon freedom of consciousness, freedom of the individual, freedom of movement, freedom of thought, freedom of development and freedom of expression, which will allow the Institute to succeed in its mission to find balance, within and without, in the educational process.

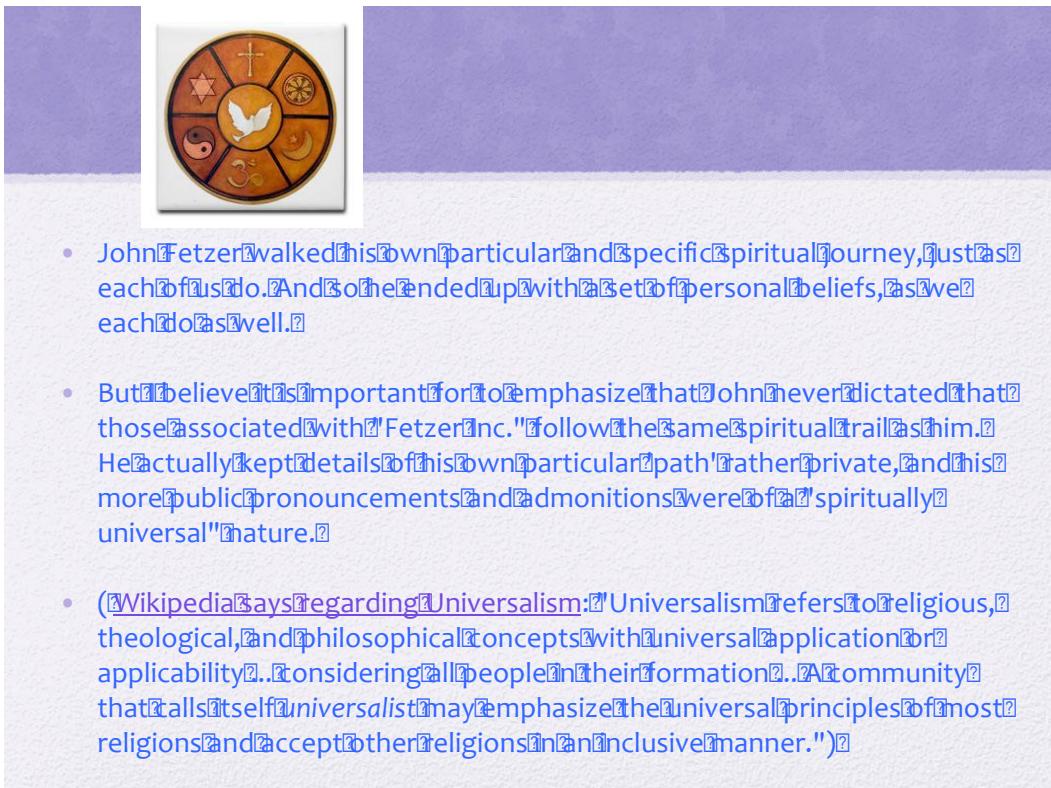
And, in a strong reference to inner practice and spiritual freedom, John went on:

Over a period of time, if a greater liberation to find balance is to manifest upon this planet, this freedom must first manifest. The liberation on the individual level only manifests when one cries out for freedom. Free me of these bonds, of these chains. Free me of these pains, these anguishes, free me and bring me into that place of loving. When one calls out in such a way, the consciousness of liberation is stirred within, as well as without, and liberation becomes reality. This is how the liberating action begins to free one of the downward turns, in a spiral of consciousness, and brings one up into the higher focus, back into your higher self. It is here you will find the answers to the final definition of the Institute's purpose ...

13.

**Fetzer as Universalist
(October 2013)**





- John Fetzer walked his own particular and specific spiritual journey, just as each of us do. And so he ended up with a set of personal beliefs, as well as each other as well.
- But I believe it is important for me to emphasize that John never dictated that those associated with Fetzer Inc. "Follow the same spiritual trail as him. He actually kept details of his own particular path private, and his more public pronouncements and admonitions were of a "spiritually universal" nature.
- ([Wikipedia says regarding Universalism:](#) "Universalism refers to religious, theological, and philosophical concepts with universal application or applicability... Considering all people in their formation... A community that calls itself universalist may emphasize the universal principles of most religions and accept other religions in an inclusive manner.")

John actually put on the record over the years several strong statements that indicated his disinterest in any singular doctrinal approach.

- In a 1982 interview, when asked why he left Seventh Day Adventism in 1928, he said, "Seventh-Day Adventist people are highly doctrinaire."
- In "This I Believe" (1967), he wrote, "I am not addicted to church activity, although I have had exposure to strong fundamental religious teaching and I have a long line of ancestral believers' dating to the time of the Christian Crusade. It is my view that there is a crying need, the world over, for a new concept concerning the extra-terrestrial order of things in relation to individual spiritual needs."

John was a Spiritual Universalist in the sense that he had the conviction that at its deepest level, spirituality was a common core of all religious traditions.

In a 1981 letter, John wrote to the daughter of one of his older sister's nurses: "As you know, I have been very interested in Eastern philosophy and believe many of the Eastern religions are practically in the same setting as many of our shades of Western belief. I have found that all the methods of spiritual and occult settings, using different symbols, arrive at the same general conclusion and that is that "Love is all-encompassing," which brings us all together in a certain oneness. When you are dealing with the truth the end result can always be definitive and the same."



And the same year he wrote to his sister, "You seem to indicate that I have become a Buddhist and have abandoned Christianity. Nothing could be farther from the truth... the facts, if you study most of these comparative religions, there is little to choose from between any of them and the real tenant of Christianity... There can be only one Truth, and that, of course, is what we are all seeking. It is up to each one of us to seek the Truth as we see it, to know it and to live it. In short, nothing has changed."



By the way, the Sufi branch of Islam expresses this same sense of universal spirituality. The most famous Sufi writer was probably Rumi (Maulana Rum), who stated:

"Christian, Jew, Muslim, shaman, Zoroastrian, stone, ground, mountain, river, each has a secret way of being with the mystery, unique and not to be judged."

"Every holy person seems to have a different doctrine and practice, but there's really only one work."



In "This I Believe" (1967), he further stated that the one simple key component of the spiritual journey was spiritual practice, "writing, No man can comprehend this (what he called, in this paper, the 'complete spiritual unification of life') until he has trained his mind to grasp this unification through the deep silent and secret meditation from the center of this being which is tantamount to illumination."

In his "Final Principles" to the EFI Trustees (1990) he wrote, "Listen" (to spirit) "so as to hear the ring of truth" ... "And" "Cry out for freedom" so that the "the consciousness of liberation is stirred within" and "turns in a spiral of consciousness, and brings one up into the higher focus" within.

As to what John did consider to be essential to universal spirituality, it seemed to boil down to one key thing.

In both of John's writings, "This I Believe" and "America's Agony," he quoted from the Old Testament of the Bible, stating, "Be still and know that I am God" (Psalms 46:10).

In "The Men From Wengen and America's Agony" (1971) he wrote, "Look within to see God's presence... it opens up a whole new line of communication between you and the Father..." And he added, "Be still and know that I am God" (Psalms 46:10). Peace of mind is the result... Look within to see God's presence... And the Father are One becomes altruism."

Simply... John's primary spiritual message is to us is to look to God in prayer/meditation for guidance. Be receptive, ask for and listen for guidance. This is the way for humankind to progress.

In John's view, that is the core of spirituality.

And, by the way, I thought I was far from an expert in Islam, I came across a passage in the Koran [25:63-66] promoting inner practice as well: "The worshipers of the Most Gracious are those who read the Earth gently, and when the ignorant speak to them, they only utter peace. In the privacy of the night, they meditate on their Lord, and fall prostrate."



- And the Sufi branch of Islam expresses the same sense of inner practice. Rumi wrote this, including:
 - "Sit quietly and listen for a voice that will say, 'Be more silent.' As that happens, your soul starts to revive."
 - "Let go of your mind and then be mindful. Close your ears and listen!"
- Buddhist and Hindu spouses of inner spiritual practice are commonplace as well.
- The Dalai Lama said, "We can never obtain peace in the world if we neglect the inner world and don't make peace with ourselves. World peace must develop but of inner peace."
- The Bhagavad Gita says, "Still your mind in me, still yourself in me, and without doubt you shall be united with me, Lord of Love, dwelling in your heart."



In conclusion, the set of beliefs John wished to impart at Fetzer are few, and they are of basic importance to virtually all spiritual paths. ☰

And the Fetzer Trustees *have* beautifully embodied them, I strongly believe -- in the Fetzer Guiding Purpose: "To *awaken into* and serve *Spirit* for the transformation of self and society, based upon the principles of: wholeness of reality, freedom of spirit, and unconditional love; and the integration of *the inner life of mind and Spirit* with the outer life of service and action."

The question at hand for us, as the Institute moves forward in developing its Spiritual Community to freedom, maybe: What is the role of inner work in developing Spiritual Community? ☰

☐

The Fetzer Hologram, The Founding Fathers, and Freedom
(January 13, 2014)

In light of new public pronouncements by the former Grand Master of the Masonic Lodge, Akram Elias, the message of the Fetzer Hologram, as well as statements made by John Fetzer in 1989 regarding the Founding Fathers and freedom, the Fetzer legacy can be more clearly understood (the speculative notions regarding 18th-century American Freemasons were confirmed to me by Mr. Elias in direct discussions in 2015).

The hermetic teachings of the Masonic tradition tend to stay hidden behind their public pronouncements of Universalism; but recently they went briefly but significantly more public. This “venture into publicity” occurred in the recent History Channel show, “America Unearthed—Secret Blueprint of America,” where the recently retired Grand Master of the Scottish Rite of Masonry (in America), Mr. Akram Elias, answered quite forthrightly questions about the Masonic influence on the founding of the United States.

Mr. Elias’ statements are, I believe, of particular significance to us as Fetzer Trustees, because it shows a strong connection with Masonic symbols/teachings, and John Fetzer’s notions of the spiritual impulse behind the Fetzer Legacy. And it can help us look with new eyes at the Fetzer Hologram, and help us understand what Mr. Fetzer himself said about the Founding Fathers, freedom, and his mission.

The Masonic Tradition

While the Masonic Founding Fathers were, publicly, Deists, the Masonic teachings of course went deeper than that into hermeticism. One of the teachings of hermeticism deals with the balance between masculine and feminine spiritual energies.

The Judeo-Christian (and Muslim) traditions have been considered to be paternalistic in nature (although the Roman Catholic tradition includes a significant veneration of the Mother Mary as an intercessor between the common person and the Father/Son).

However, some older “pagan” and “spiritual” traditions tend to present balance between masculine and feminine energies, and more equality between male and female deities; hermeticism includes such a balance as well. Perhaps the best example of the male-female balance was in the ancient Egyptian tradition where Isis (the female) and Osiris (the male) were considered equal as “parent Gods,” with Horus their offspring or “son.” In fact, if anything, Isis was pre-eminent, because it was she whose mastery of spiritual energy brought Osiris back to life. Naturally, the “feminine spiritual energy” would be that which gives life, and which nurtures and sustains life as well. (By the way, the symbolism of the Fetzer Administration Building reflects this balance, with a symbol of Horus over the front entrance, and a symbolic representation of Isis and her sister Nephthys at the back entrance.)

The inclusion of the “feminine spiritual energy” is sometimes referred to as The Goddess Tradition, or can even be overstated (sometimes in a denigrating manner) as “the worship of the Goddess.”

Examples of “The Goddess” include Isis in the Egyptian tradition, as well as (but not limited to):

- The Roman goddess Venus (in Greek, Aphrodite), whose symbol is the 5-pointed star, and also the “chevron” (nested Vs which share a common end point);
- The Roman Goddess Minerva (in Greek, Athena);
- Sophia in Platonic/hermetic and Gnostic traditions;
- Britannia, the Goddess of the British Isles in the Roman and, later, English traditions;
- and ... Columbia, Goddess of Freedom (also known as Lady Liberty) in the American tradition (Columbia was originally a British representation for the American colonies).

In fact, “Freedom,” said Mr. Elias, “is a feminine concept” in the Masonic hermetic tradition. He goes on to say, “America is much more than a land, much more than a country, much more than a people ... it is an idea. And that idea is liberty — freedom.”

Hermetic symbols for the Goddess (the feminine) include the diamond (either a square that is tipped and standing on one of its points, or perhaps a rhombus standing on one of its points), and also the common-space in between interlocking circles (again with points at top and bottom). These symbols are images for the birth process.

The Founding Fathers

Mr. Elias clearly pointed out the Masonic influence and symbols in Washington DC (“District of Columbia”—in fact this was the first time that I’ve ever seen or heard the Masonic influence so openly acknowledged. “There’s no question that in the city of Washington many symbols exist, and have to do with Freemasonry,” Elias said. “The language of symbols was paramount, was essential, to the (American) enterprise from the beginning. ... It makes sense to see Masonic symbols in almost every one of those symbols of the city.” Such Masonic/hermetic symbols include:

(i) The diamond shape of the initial layout of the District of Columbia, as dictated by George Washington himself (a devout Mason). The forty boundary stones for DC were set into place in a Masonic ceremony. Of course, the Masonic Trademark of the “Square and Compass” is also in the shape of a diamond, which, as stated, is a feminine hermetic symbol. In the middle of the Trademark is the letter “G,” standing for “the Grand Architect of the Universe,” which is a masculine notion set in the middle of the feminine-diamond in order to symbolize the dual masculine-feminine nature of Spirit. However, the G also stands for “Geometry,” Mr. Elias reported. In fact, he stated, “The most important thing in the city that I would say is geometry. At the heart of the design of Washington DC is geometry. Now interestingly enough, geometry is feminine. In Freemasonry, we speak of the Deity ... as the

Grand Architect, or the Grand Geometrician. This is where the letter G is used between the compass and square—it's Geometry.” In that sense then, the whole of the Trademark is feminine—a diamond with “Geometry” in the center.

(ii) The street layout of DC, with its 5-pointed stars and prominent chevron, was designed by Pierre L’Enfant, who was acknowledged by Mr. Elias as a Mason. Mr. Elias pointedly stated, “Every major architect who worked on the city, designer, architecture starting with Pierre L’Enfant, the architect who worked on the White House, and the United States Capital, happened to be Freemasons.”

(iii) This was not part of the “America Unearthed” show, but it is historically accepted that the foundation stone of the Capitol Building was also set in a Masonic ceremony led by George Washington wearing his Masonic apron (there was a painting done of the ceremony.)

(iv) Construction of the Washington Monument was not begun until 1848 (due to fundraising difficulties as the Freemasons declined in this period), but its location was in the original layout plans of Mr. L’Enfant. It is the world’s tallest obelisk (a masculine hermetic symbol), and it sits at the center of two late interlocking circles, a symbol of the feminine.

The Fetzer Hologram

It has dawned on me, after watching “America Unearthed—Secret Blueprint of America,” how analogous the Fetzer Hologram is to the Washington Monument. The main spire rises toward the heavens like an obelisk—a symbol of the masculine aspect of Spirit. And it sits in the middle of the Masonic Trademark in the base—which, as we’ve said, is a diamond, a symbol of the feminine aspect of Spirit, although, in the grandest hermetic tradition, the symbolism is hidden and can only be seen if one looks “deeper.” The memo, “Fetzer Administration Building Spiritual Symbols: The Hologram,” discusses this, as follows:

There are six disks on the base ... The three silver disks make a Masonic triangle, as do the three “gold” disks [this is hidden because, as the memo explains, one of the gold disks appears at first glance to be silver]. ... This has a meaning which John knew as a Mason, for the base is an approximation of the primary Masonic symbol of the “compass and square.” ... The two triangles in the base of The Hologram, the silver triangle and the gold triangle, approximate the Masonic compass and T-square; and the “disk that isn’t closed” approximates the G, which in the Masonic symbol stands for “God,” or “Geometry.”

It should be noted that the hologram’s artist, Vincent Mariani, has never been a Mason himself. As Mariani told me, all the aspects of the piece were given to him in visionary experiences. To me ... somehow ... this adds to the validity of the notions of the workings and aspects of Spirit regarding the Fetzer Hologram.

Thus one could say that the Fetzer Hologram is a symbol very much akin to the Washington Monument—a masculine obelisk set within the feminine base of the Masonic symbol. And this feminine influence includes the Masonic notions of freedom itself—and especially American freedom—as a spiritual energy embodied by the American goddess Columbia.

To contemporary Trustees of “Fetzer Inc.,” Masonic and hermetic notions may seem superficial or even silly. But suffice it to remember that these notions were taken seriously by John Fetzer, and strongly influenced Donor Intent for the Fetzer Legacy.

For one thing, we recall that Fetzer’s “America’s Agony” revolves around the story of George Washington being visited by a “feminine angel” who laid out for him in cryptic fashion the future of the Republic. This was actually a Masonic story, and we can safely assume that the angel was Lady Liberty—that is, the goddess Columbia.

And so I will end this memo with a statement John Fetzer made in 1989 which connects the Fetzer vision to that of the Founding Fathers, and helps explain John’s notion of Freedom.

In the early months of 1989, down at his ranch in Tucson, John hosted and gave an interview to Kenneth Pellitier. As part of the interview John gave—in his usual oblique way—a hint of the tie between, in John’s view, the mission of the Founding Fathers (including John himself, of course, as Jefferson) and his 400-year Fetzer mission:

... anyone who knows what happened on Atlantis knows that what happened there is going to be repeated—but this time the same mistakes are not going to be repeated ... you see, that’s the goal of Atlantis. They were using all these things to get to the goal, but they started misusing them ... [and] destroyed themselves. This time we have to carry it out till we get to the end of the line, so that we really can find out what self-awareness is ... only time will tell. You know when the Founding Fathers of the country started to do this ... and coming up with the Declaration of Independence and all that ... [It takes] 400 years. They set something in motion and it takes 200 years later in the land [to get to today] — now you’re looking back and you see what’s happened. Maybe another 200 years down the line... we can look back and see really what happened.

Part IV.
John Fetzer's Belief in Reincarnation

John Fetzer and Reincarnation
(April 21, 2011)

The notion of John pursuing the Fetzer Mission with, and then turning it over to, persons who had reincarnated with him together through multiple past lives has become part of important Fetzer Tradition in the Memorial Trust. And so it is of interest for us working on the John Fetzer Archives Project to pursue documenting the fact that, indeed, reincarnation, and particularly group reincarnation, was something that John was familiar with and believed.

Here are things of interest that [are?] from our recent research and interviews.

(1) John Fetzer, 1984, in an interview with Kaye Averitt (a Foundation Employee who was interviewing John in the early 1980s for a later-cancelled biography):

Q: Were we together before?

John Fetzer: Yes. We've been associated innumerable times before. When you understand the principles of reincarnation, all of your groupies come back, they all find each other in life after life. They all come back about the same time, and fulfill different capacities each time they come back. Just as it did with Lynn (Carolyn Dailey), with you and innumerable people around me. We've all been associated before.

(2) Jim Gordon, in a 1983 Tucson AZ channeling to John and others (perhaps the Core Group of Lloyd Swierenga, Chuck Spence, Carolyn Dailey, Bruce Fetzer) said:

... the Fetzer Group—the Foundation group that we have been working with ... Since we all come back so often together, do we all owe each other? Or can we better function together doing what we have come to do? Okay, some of us owe certain things karmically, either good or bad. Some of us come back in a sense of neutral state together, just to be of service together, because we realize that in harmony as a group we have more energy than maybe just one soul—and so we come back several times in group efforts to accomplish a purpose. But we also do have some karma to work out, and that's why we're back as well. But the main force that brings us back again and again in such rapid incarnations, rather than awaiting times in the astral of mental level, is that we have this soul drive of service, of giving, of doing for humanity. So we'll come back much more rapidly because of that push for service, for the fulfillment of that service and the goals that we have set.

(3) As far as John's past lives specifically, in Jim Gordon's various early-80s channelings and interviews, it is stated specifically that John had been: Louis XIV, St. John of the Cross, Joseph of Arimathea, Thomas Jefferson, King Francis I of France (who, by the way, housed Leonardo da Vinci in a next-door castle in the South of France in Leonardo's later years, which is how the Mona Lisa got to France—da Vinci brought it with him). All of these figures (except da Vinci) were represented in the Hall of Records. Jim also told a story where he said: "Alexander the Great is the one who came in and took over, or fought with, the Pharaoh of Egypt, and John at that time was the Pharaoh." In another interview, Jim stated, referring to John and Carolyn Dailey as being together "... during Atlantis, which at that point was more a family type situation ...".

(4) Judy Skutch-Whitson, in an interview on March 30, 2011, regarding John in the 1970s, said,

I think that John and I shared this particular part, of an interest in reincarnation. I was very close to Dr. Ian Stephenson, and Dr. Ian Stephenson was at the University of Virginia. His credentials were impeccable ... he was the head of the department of psychiatry at the University. And John had read his book, *Twenty Cases Suggestive of Reincarnation*. It was interesting about Ian Stephenson for John, because I think he liked the idea that he knew how difficult funding was in this field. I mean ... he was intrigued with the fact that Ian Stephenson was supported by Chester Carlson who was inventor of the Xerox machine ...

Q: Did John ever speak of the notion of a group of people that were reincarnating together over and over?

Skutch-Whitson: Yes, in fact not only did we speak about that, but we had a three-day session when he first met Willis Harman. Willis Harman was one of the people I brought to Chicago to meet with John and ... John recognized Willis Harman as a brother from the American Revolutionary days. And I had been going to Washington on a few different visits with Willis Harman, and once he asked me to go to the steps of the Lincoln Memorial with him at midnight ... and he just told me, with tears streaming down his face, that he has always known that he was supposed to do something for the country, that he had come back and been with—and he felt that I was one of them—a group of people who he had been with before, and that this was the time to see what we could do to help our country. And ... Willis told John about that, and John agreed.

I do know that he [John] said a few times that he didn't want to come back and knew that, and he had said that to me—and I agreed with him.

(5) Carolyn Dailey, in an interview on March 21, 2011, said,

He [John] had believed that he and I had been in a previous life together. I think he thought it was Egypt. I mean he didn't give me specifics, but then he would ... just gave you little tidbits, so then you can kind of open your mind a little bit more to the possibility, that kind of idea. But I know that he felt that there was an Egypt connection, especially with a lot of the people in our group, our Monday night group.

John Fetzer's Hall of Records
(May 2, 2013, revised June 3, 2013)

In the late 1980s to early 1990s, on the ground floor of the Fetzer Institute Administration Building, where the Fetzer Display now resides, stood John Fetzer's "Hall of Records."



This was a fairly small semi-circular room with a gold-leafed domed ceiling in which stood eight busts, most of whom are claimed in Rosicrucian and Masonic tradition to have been prominent Western Mystics of the past. These particular personages had special meaning to John—for, John told me (and he told certain others as well), these were persons who, he believed, he had been in past lives. John spoke to me of each of these past lives of his, since the busts were being produced during the time I lived with him, and we'd periodically go visit the artist to check on their progress. Many of these past lives had been told to John by Jim Gordon—or at least had been “verified” by him—in the early 1980s (some happen to be specified by Jim in his early 1980s interviews with Kaye Averitt at the Foundation; these are noted below).

John, of course, was a believer in reincarnation, as I have laid out in an April 2011 memo. In the memo, John is quoted as saying, “When you understand the principles of reincarnation, all of your groupies come back, they all find each other in life after life. They all come back about the same time, and fulfill different capacities each time they come back.”

Before going into each of the personages that were in the Hall of Records, it is important to note that the importance of this subject to us as contemporary trustees is of a historical nature—simply to help document John’s particular spiritual interests, including his belief in reincarnation, as well as what he was convinced led, in a karmic sense, to his forming of the Fetzer Institute. That the Hall of Records no longer exists in its public form in the

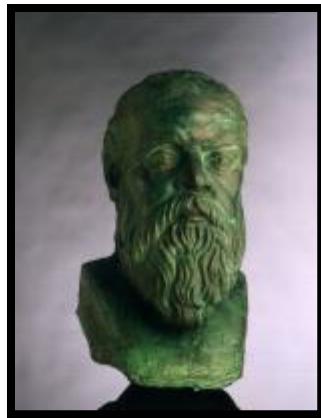
Administration Building is immaterial to its importance as part of the documentation of John's spiritual journey.

As we know, John had a sense that the Fetzer Institute was a culmination of his spiritual journey through his past lives—with many of us accompanying him at various times—to bring the balance of body-mind-Spirit to his own life, and to be offered as an opportunity to the world at large. This subject was important enough to him to enshrine it in the building at the time, although I could not get him to “go on record” that these were in fact his past lives. The closest he came was in an April 8, 1987 interview with Jan Anderson (Institute Communications Director at the time) and myself, in which he said, “We’re working on something that has to be very special for ‘some kind’ of reason. I can’t quite define for you what that reason is, but there has got to be something special, why each of the eight have been chosen.” Later in the interview he was asked again, and added, “When I selected all the people that will go in there, it was probably more on an intuitive basis. ... The people were making a dent on my life one at a time for various reasons. ... Each of them was working in his own way, so we do have that particular body of knowledge in back of us [that is, John had been given an awareness of the story of his past lives] who are still seeking the fine balance. ... This has been going on a long time ... So here are some of the essences of these seekers, and what they went through, and what they did toward their contributions [in the search for balance].” This 1987 interview will be referenced several times in the rest of this memo, and shows the “esoteric story” that John had in mind about each of them, and how they are loosely woven into one larger incarnational thread.

The Eight Personages



The eight personages, with photos of their Hall of Records busts, are as follows (in the same order as they appear on the above plaque):



The 5th-century BCE Greek philosopher, Socrates was honored by the Rosicrucians and Masons as one of the great spiritual Master-Teachers of antiquity. In his April 8, 1987 interview with Tom Beaver and Jan Anderson, John said, “Many of the things that Jesus advocated were, in prior times, advocated by Socrates. ... There’s lots of activity on the spiritual side to bring Socrates and Jesus together as being very, very close to one another.”



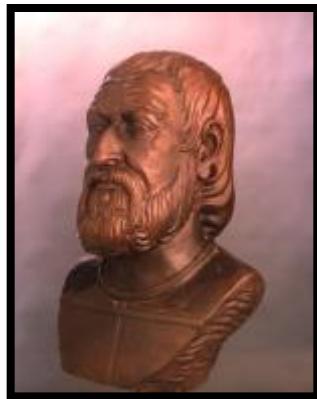
The 13th-century BC Egyptian Pharaoh Ramses II, who, according to Rosicrucian tradition, allowed the Hebrew Moses admission into the Egyptian mystery schools, and later—according to popular culture as well—allowed him to take the Hebrews back out of Egypt and back into Canaan. In his April 8, 1987 interview, John said,

I would look at Ramses ... as ... the last of the great pharaohs of Egypt. ...He built all along the Nile River many of the temples, like at Karnak and Luxor. ... And what we are thinking about is the ... influence of that architecture on the building of the Foundation. As you approach the Foundation, what is the symbolism behind the wings over the entrance? I remember so well, when I was in Luxor (in 1959), looking at this great archway and seeing the spread of the wings. Now going out to the Foundation, that has been duplicated perfectly.



King Francis I of 16th-century France is considered France's first Renaissance monarch, and it is a matter of historical record that Francis I convinced Leonardo da Vinci—who is claimed by the Rosicrucians as a past Grand Master—to leave Italy toward the end of his life to live near Francis, in a castle specially built by Francis for da Vinci. At Francis' behest, da Vinci brought with him the painting of the Mona Lisa, which stayed in France upon Leonardo's death (and which, as another matter of historical record, is why the painting resides in the Louvre in Paris to this day). It was during Francis' reign that Martin Luther's preaching and writing led to the formation of the Protestant movement, which Francis was tolerant of out of his determination to play the role of protector of the new learning of the Renaissance. In his April 8, 1987 interview, John said of Francis I,

He brought Leonardo (da Vinci) in from Italy, and actually Leonardo ... approached Francis by writing him a letter, not knowing that Francis knew all about him. But he wrote him a letter and gave all his qualifications. So Francis not only took him on and brought him into the Kingdom of France, but he also set aside one of the castles right next to the main castle and gave that to Leonardo. ... I've been there. I've been in it, and I've seen it. There was an underground tunnel that went from the main castle over to Leonardo's castle, and the kingdom didn't realize how close Leonardo da Vinci was to Francis. But Francis would go in that underground tunnel over to see him in his quarters. The chapel still stands there, I have been in that chapel. And he would go over to Leonardo and he would say, "Tell me about the soul. Let's discuss it—tell me about the soul." Then they would hold long discussions, and he was always inquisitive to know spiritual things. But he also fostered all the talents of Leonardo da Vinci ... he was always looking forward—that's what brought the Renaissance from Italy into France.



The Biblical (and Apocryphal) Joseph of Arimathea was the man who, according to Biblical tradition, collected and entombed the crucified body of Christ, and who, according to Apocryphal texts and 12th-century and medieval legend, established Christianity in England, at Glastonbury—taking with him to the British shores the mystical Holy Grail, and, according to some mystical traditions, the Mother Mary herself (as well as Mary Magdalene). (In the December 29, 1983 Kaye Averitt interview with Jim Gordon, Jim names John Fetzer as having been Joseph of Arimathea). In his April 8, 1987 interview, what John said of Joseph of Arimathea shows John's familiarity with the traditional/mystical story involving him:

First of all, he was one of the 90-some disciples of Jesus. ...[He] was a ... tin merchant ... Tradition has it that he traveled as a merchant all over the Mediterranean. ... In some of the earlier writings that I have looked at, Jesus accompanied him at least on one or two trips all over the Mediterranean and also went into Great Britain on one occasion. And there is some indication that Jesus might even have built a part of the structures around Glastonbury. Of course, there is a school of thought in Great Britain that credits Joseph of Arimathea with the introduction of Christianity in the British Isles. ... There is representation that Mother Mary was his niece—that he was her uncle. ... It makes sense why Jesus would turn Mary and Magdalene also over to him, because he took Magdalene also with him when they went to France and then to Great Britain.



King Louis XIV of 17th- and early 18th-century France, known as “The Sun King,” brought the Académie Française under his patronage, and became its “Protector.” It was under his reign and his patronage that Classical French literature flourished, the visual arts also found their patron, and in music, composers and musicians thrived. (In a December 2, 1983 Kaye

Averitt interview with Jim Gordon, Jim names John Fetzer as having been Louis XIV). In his April 8, 1987 interview, John said of Louis XIV:

He was surrounded by many of the people who had been with him in previous lives. ... I think the living out of his past karmic acts of his regime of the past, if you know what his past history is, was very influential in his not being able to achieve the positive things that he wanted to. It is very interesting about Louis XIV.

In the interview John connected Louis' life with that of Thomas Jefferson. And, John added, "There is lots of indication that, in his elderly years, he became highly spiritual—very, very spiritual in his declining years."



St. John of the Cross was a 16th-century Spanish priest and mystic who is considered one of the greatest poets of the Spanish Renaissance. St. John of the Cross was a member of the Carmelite order, founded on Mount Carmel in Israel, and devoted to the ancient prophets Elijah and Elisha (both of whom are prominent, by the way, in Rosicrucian and Masonic tradition). St. John of the Cross' correspondence with St. Teresa of Avila is intensely mystical, describing in terms of human love the ecstasy and the agony of their struggles for personal spiritual perfection, and, specifically, the mystical experience of the union of the human soul with God. St. John of the Cross describes the "Spiritual Marriage" of God and the human soul thusly: "In this tranquility, the understanding sees itself raised upon a new and strange way, to the Divine Light, much as one who, after a long sleep, opens his eyes to a Light which he was not expecting." (In a December 29, 1983 Kaye Averitt interview with Jim Gordon, Jim names John Fetzer as having been St. John of the Cross; Jim has also discussed with me the relationship between St. John of the Cross and St. Teresa). In his April 8, 1987 interview, John said of St. John of the Cross, "Take St. John of the Cross and read the *Dark Night of the Soul*. ... I have difficulty in reading it, because I have such an insatiable desire to break through for him—that he was trying so hard to find and couldn't. He was probing and probing—he was being persecuted and misunderstood."



King Henry II of 12th-century England was the great-grandson of William the Conqueror, and father of Richard I or “Richard The Lionhearted,” who led the Third Crusade, which had been agreed upon by Henry and the King of France to retake Jerusalem which had fallen to the Muslim leader Saladin two years before Henry’s death. At the end of this crusade Richard made ‘the first-ever east-west peace treaty’ with the Muslim leader Saladin, thereby allowing free access by Christians to Jerusalem. Henry II’s “England” also included Scotland, Wales, Ireland, and the western part of France (Henry spoke French, not English). Henry laid the foundation for English Common Law, expanding the use of juries, and he is also famous for the Constitutions of Clarendon, which, four centuries before the infamous Henry VIII, restricted ecclesiastical privileges and curbed the power of Papal authority in England, which led to the infamous murder of Thomas Becket, Archbishop of Canterbury. Henry was also known to employ “auguries,” diviners who would use the flights of birds to determine the will of the gods. In “traditional history,” he also funded the uncovering of the bones of the legendary King Arthur along the outside wall of Glastonbury Cathedral. In his April 8, 1987 interview, John said of Henry II,

One of the things that stands out in my mind about Henry II is that he was instrumental in the excavations of Glastonbury [looking for the tomb of King Arthur]. ... Henry was quite spiritually attuned. He listened to the soothsayers that came into the kingdom. The soothsayers were Spiritualists, and he would listen to them. What happened was one of them, on a spiritual basis, knew where it [the body of King Arthur] was. Otherwise it was completely unknown. And he said, “Here is where you excavate.”



Thomas Jefferson was third President of the United States and primary author of the Declaration of Independence. In Rosicrucian tradition, Jefferson was a member/initiate. He may also have been a Mason—a formal contingent of the Virginia Masonic Order marched in his funeral procession. (In the December 29, 1983 Kaye Averitt interview with Jim Gordon, Jim named John Fetzer as having been Jefferson; John and Jim had both discussed this with me as well). In his April 8, 1987 interview, John said of Thomas Jefferson,

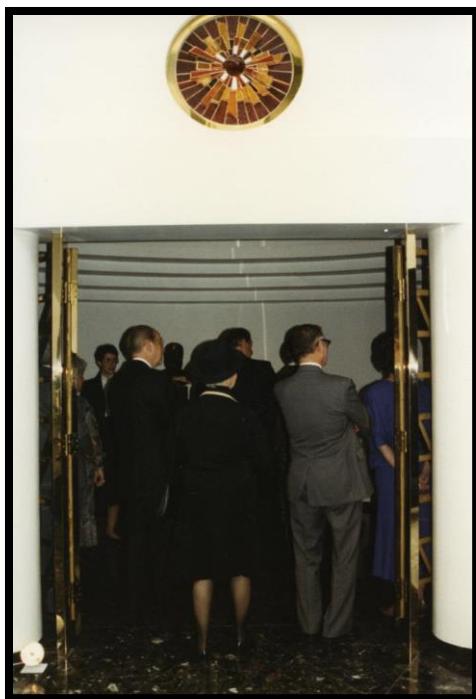
When it comes to Thomas Jefferson, we are going back again to a question of freedom. ... We are actually talking about a new declaration of independence ... seeking again to bring about a new source of freedom to man which he has never experienced heretofore. Because if man can really find that balance [of body, mind, Spirit], then he will be in a position not only to handle his problems of living in the physical, but he also will be on a path that can lead him to that balance which is the real cause of what we're talking about. ... When he becomes a balanced person, he's traveling towards what? The soul, which is the ultimate goal.

And John connected Jefferson with his life as Louis XIV:

It is very interesting about Louis XIV. As a result of what he did and his subsequent kingdom, the French Revolution resulted. But when you go back to Thomas Jefferson, Benjamin Franklin was first sent to France, and then Thomas Jefferson succeeded Benjamin Franklin. And Thomas Jefferson's own home was actually the headquarters of the revolutionaries in France. They drew upon his experience in the American Revolution to acquaint them with ways and means to conduct the debacle that happened and followed. But, Thomas Jefferson was correcting the balancing karma of Louis XIV. He was doing the balancing act when he went back to correct a lot of the things that happened [during Louis XIV's reign] ...

In conclusion, John saw all of these lives as connected, as a spiritual progression for him in a way. In some of them he was “taking on karma,” so to speak; and in others he was paying it off, culminating in what he hoped was his final life as John Fetzer, where his service to Spirit and his inner practice would bring it all into a final balance—and freedom—for him. And, as I’ve mentioned, John had “readings” from Jim Gordon that included some of the Trustees in some of these lives as well, as well as others such as Glenn Olds and Tom Monaghan.

Here are a couple more photos that show the Hall of Records. Above the entrance was a “Solar Design”—both Ramses II and Louis XIV had connections with the symbol of the sun, and Jefferson had a fascination with the sun as well.



The entry to the Hall of Records and the Hall of Records in the background



*John Fetzer in front of the Hall of Records
and one of the busts that was commissioned at the time is of John*

Part V.
John Fetzer and the Spiritualist Camp Chesterfield

**Tom Beaver's and Larry Massie's Trip
to Camp Chesterfield, October 17, 2011
(May 7, 2015)**

Camp Chesterfield is a Spiritualist camp approximately 30 miles north of Indianapolis (and approximately 75 miles south of Decatur, Indiana where John was born) that John Fetzer visited many times from at least 1934 through the completion of his genealogy books in 1971, and even beyond until at least 1974.

There are several prominent references to Camp Chesterfield in the Fetzer archives: In an interview John gave in 1982, he said “A medium that I had known that was one of those that I had confidence in the efficacy of what she had to say ... she told me eight years before Lynn (Carolyn Daily) was born that Lynn would appear at the time that she actually did appear. This was in Camp Chesterfield, Indiana in 1934.”

In John’s 1964 *One Man’s Family* genealogy book, one of the acknowledgements is to the mediums who “precipitated” a “Spirit photo” that was used in the book: “Mrs. Charles Johnson of Bradenton, FL and Mr. Charles Swann of Anderson [the city nearest Camp Chesterfield] Indiana, for lending their good offices in securing the drawing and picture of Johanna Bunz Fetzer (1779-1847).” Charles “Charlie” Swann and “Ellie” Johnson were both Camp Chesterfield mediums noted in the camp’s historical records. The Spirit photos mentioned here and in the next paragraph were found by me in the Fetzer archives, and were matched by me with several of the sketches in his books which he mentions.

In John’s early 1980s interviews he talked about a Camp Chesterfield medium “precipitating” several “Spirit photos” as well for his 1971 genealogy book, on his mother’s family, *The Men from Wengen*. John said, “I obtained four pictures this way ... these pictures would be from the 16th century, long before photography. These were all obtained through mediumship.”

In another early 1980s interview John talked about a 1964 séance he attended at Camp Chesterfield: “Sitting Bull materialized right before me and said, ‘John, why you trade Jim Bunning? Don’t you know that be bad deal?’ This was shortly after it happened—and it was a bad deal.” Not surprisingly, a Spirit photo from Camp Chesterfield that I found in the archives was of an American Indian chief (in fact, several were).

In other early 1980s interviews, John added that at one Camp Chesterfield séance he attended, Abraham Lincoln appeared and gave a “philosophical speech.” And that “Babe Ruth did show up one time.” “It was very exciting of course,” he said, “But I was never afraid.”

There are over 100 “Spirit photos” in John Fetzer’s archives from John’s many August visits to Camp Chesterfield (which is the height of the summer season there) in 1964, 1966, 1967, 1968, 1969, 1970, 1972, 1973 and 1974. Charlie Swann’s name is on the back of one of them. One of the Spirit photos is of John himself (unless it was meant to be John’s long-deceased father). In the archives I also found colorful hand-written notes to John in colored pencil, including artistic sketches, given to John by the medium-or-mediums involved. One

was from his mother in August of 1962 (four years after her death), 1963, and 1974, and one from his father in 1974 as well. There is a note from Johanna Bunz Fetzer in August 1964. And one from a deceased girl named Red Robin, which included a Spirit photo that John had made into a painting which hung above Carolyn Dailey's desk for many years at WKZO Broadcast House.

Carolyn Dailey also told us in an interview that a woman medium came to Broadcast House once in the 1970s and did a private séance for John. Was it Ellie Johnson? We don't know, but I suspect so—John was very careful to only have "legitimate" mediums and psychics channel for him, and John was convinced (so he told me) that he had learned to be able to tell who was legitimate and who wasn't.

Thus, Spiritualism and the Camp Chesterfield mediums were a significant part of John's spiritual journey, at least from the 1930s through the mid 1970s. And so, local historian Larry Massie and myself, Tom Beaver, decided to pay a visit to Camp Chesterfield. On October 17th, 2011, we traveled there, where we were graciously shown by the head resident medium, Reverend Lynda Richey, the still-standing homes of mediums "Lillie Johnson" (deceased) and "Charlie Swann" (deceased, but whose widow was still alive and who still owned their house, although she lives in Florida now).

The "camp" is very quaint and beautiful. The summer is still their busy time so we were the only visitors that sunny fall day. The camp was founded in 1886 by mediums who came there from a Vicksburg, Michigan Spiritualist camp called Frazier's Grove.

The Chesterfield camp sits on 35 acres, in a horseshoe of little medium-owned cottages, each with a "shingle" hanging in front advertising the "services offered" by the medium inside – trance, clairvoyance, direct voice, trumpet, etc. Inside the semi-circle of cottages is a beautiful park, which contains:

- A large chapel, a meeting house/auditorium, a quaint old hotel on the National Register of Historic Places, a book store, an art gallery of noted Camp Chesterfield "Spirit paintings."
- A medicine wheel, a labyrinth, and a permanent setup of pairs of chairs facing each other for one-on-one processes outdoors.
- A "Trail of Religions" (completed in 1943) that looks very much like John's 1980s' era Hall of Records at the Fetzer Institute. It's a semicircle of busts of famous religious and spiritual leaders in world history.

While we were at Camp Chesterfield we also had a camp medium perform a group séance for us (in attendance were Larry, Tom, Tom's brother Jim, and Jim's wife Susan). The medium was not in trance, nor was the room dark; instead he stood before each of us in turn (we were seated in a circle), eyes open, and addressed each of us, one at a time, for 10-15 minutes each. The medium had not been prompted whatsoever about who we were, etc., nor had anyone else at Chesterfield. Each of us heard from deceased moms, dads, grandparents and the like, mainly giving mundane parental advice, encouragement, etc.

However, when it was my turn I heard this: “You have an old friend who’s come forward. He doesn’t give his name. He wants you to know he’s here with—and, wow, this isn’t what I normally say—he wants you to know that he’s here with Great White Brotherhood Masters Comte de St. Germain, Paul the Venetian, Quan Yin, and Jesus, and other higher masters all the way up to where I don’t even know.” Three days before this I’d sent out a memo to the Trust on the Monday Night Group, which included the sentence, “[Jim Gordon] channeled Great White Brotherhood Masters Comte de St. Germain and Paul the Venetian, Quan Yin, and ... a higher “Master of Inner Light.” So I took this to be a signal that the “friend” was, possibly, John (Note: my own deceased father’s name had been John as well, which could possibly explain the designation given of “an old friend” instead of “John”).

And Larry, when it was his turn, was told that, “The Archangel Michael is standing there behind you” (Michael, of course, is supposedly is the inspiration behind the Fetzer Institute).

For what it’s worth, neither my brother Jim nor his wife Susan got anything too unusual, mostly just the usual family ancestors, etc., though Susan also had an Aztec and a Mayan guide come forward; and “coincidentally,” Jim and Susan have for several years owned a condo in the Yucatan, which had been purchased at Susan’s insistence. Susan was also asked if she had a young daughter who had died as a little girl; Susan said no, and the medium said, “Oh, it is your sister’s child—her time was up and she up and died ‘just like that.’” This turned out to be true—Susan’s sister had a daughter who died at the age of 9—she caught the flu and died in two days. And to my brother the medium said, “Your father’s sister Martha is here” and it happens that our dad’s only sister was named Martha. So ... coincidences? Or did we have a pretty talented psychic as our medium?

Afterward, as we were leaving his cottage, the medium came up and tapped me on the shoulder and said, “Wow, I’m still spinning from those masters your friend brought to see you. We don’t see that sort of thing here as a rule.”

After the séance we walked over and looked at the house owned by “Charlie Swann’s” widow. A book on the history of the camp that we purchased in the camp bookstore included photographs of Swann, and also Lillie Dee (Mrs. Charles) Johnson, who, as said, were given the acknowledgements in John’s first genealogy book, *One Man’s Family*.

John Fetzer had told me more than once that whenever he’d hit a “dead end” on either of his genealogy books, he’d go to one of the mediums he trusted at a place called Camp Chesterfield, and that his family members would come forward and tell him where the next graveyard on the “family trail” was. He would go there—and sure enough, John would say, they’d be correct. And it is deeply fascinating to me that John saved “messages” from his mother and father from at least as late as 1974, when he was 73 years of age. There has been speculation (from John’s long-time friend, Judy Skutch-Whitson) that John began going to Camp Chesterfield in the 1920s or early 1930s to contact a “deceased childhood love-of-his-life” who had died in the 1918 flu epidemic—Red Robin, perhaps? But it is at least as likely, or perhaps more so, that he was motivated as much or more by his desire to contact the father whom he never knew, who had died when he was just two years old.

Whatever the motivation, John Fetzer's life-long spiritual journey took an important swing through Spiritualist Camp Chesterfield. As I mentioned, John told me more than once that he took pride in his self-professed ability to tell a legitimate psychic from a phony one, and he certainly had found mediums that he trusted for decades at Camp Chesterfield.

**Artifacts of John Fetzer's Trips
to Camp Chesterfield, 1962-74
(August 27, 2015, revised May 29, 2016)**

In an interview John Fetzer did on February 9, 1984 with Thennes and Averitt in preparation for a possible biography (which wasn't written), he was asked a few questions about his visits to the Indiana Spiritualist camp, Camp Chesterfield ... as follows:

Question: What got you started? When did you first go there? Why?

John: Just out of innate curiosity. Heard about it. Everybody in Indiana had heard about it. It was probably in the 40s but I'm not sure. ... It seems to me that Babe Ruth did show up one time.

Question: Were you ever afraid?

John: No ... It was very exciting, of course. But I was never afraid.

Question: I believe you said you saw Abraham Lincoln materialize and give a speech.

John: Yeah.

Question: What did he talk about?

John: I don't remember now ... they were kind of philosophical speeches as I recall.

And John went on to add,

John: Camp Chesterfield had a book shop ... I think that every time I went down there I would buy three or four books ...

In another Thennes and Averitt interview, John said he went to Camp Chesterfield as early as 1934:

John told me (Tom Beaver) that he used the two mediums that he trusted at Camp Chesterfield to help him with his genealogy work in the 1960s and early 1970s. He talked about this on a day trip he and I once took to visit some of his ancestors' graves in Indiana. He told me that when he'd hit a dead end in his genealogy research, he'd go to these mediums and they'd point to the next cemetery to go to, in order to find the "next ancestor back." He told me that his trusted Chesterfield mediums never failed him in this regard. As we go through this report, it will be evident just which mediums John used, and some of the specific ways he used them.

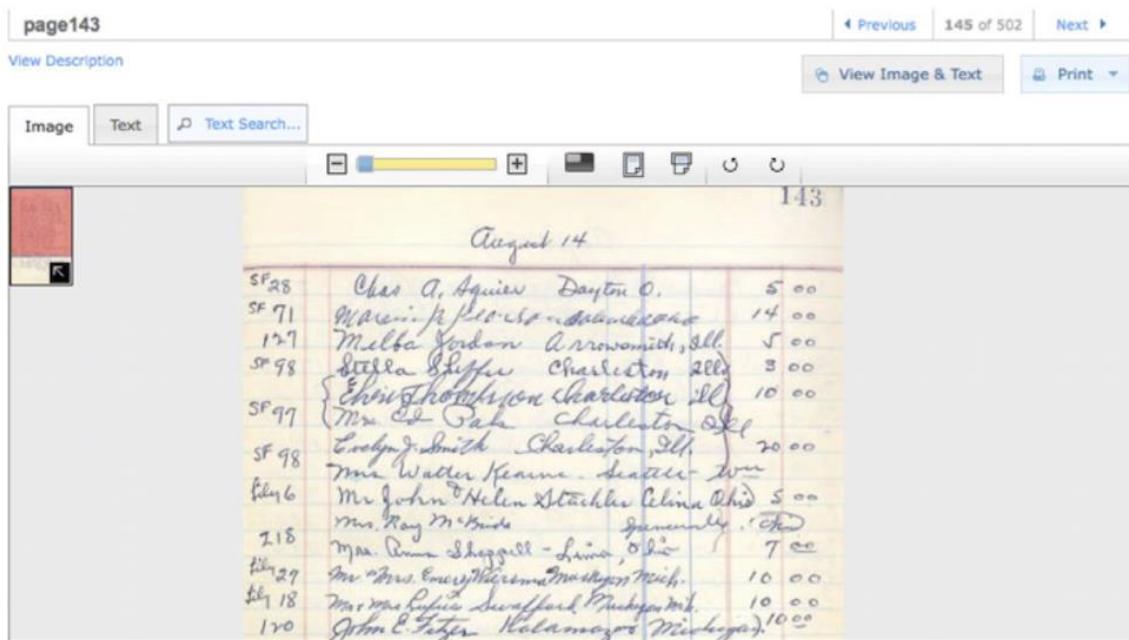
In the John Fetzer archives, we have found artifacts that John brought back from Camp Chesterfield—namely, "Spirit photos" and "cards." We have been informed at Camp Chesterfield that the one person who did "Spirit photography" was medium Charlie Swann. John wrote dates on the backs of these artifacts. From these dates we know that John went down there nearly yearly for a least a day, in August of the years 1962-1974.

Camp Chesterfield has a hotel on site, and the hotel registries have been digitized and saved online for the period from 1910 through 1965. Looking through the registries on the specific dates we have artifacts for, we found John's signature ("John E. Fetzer") in the registry in 1962, 1963 and 1964.

What follows in this report are photographs of the artifacts, and of John's signatures in the hotel registry. In the report we go through things chronologically.

August 14-15, 1962: we have a hotel registry signature by John. We also have "Spirit notes" from his deceased mother, and from one of his guides, "Master Teacher," as well as from an unnamed American Indian.

Camp Chesterfield hotel ledger, 1961-1965



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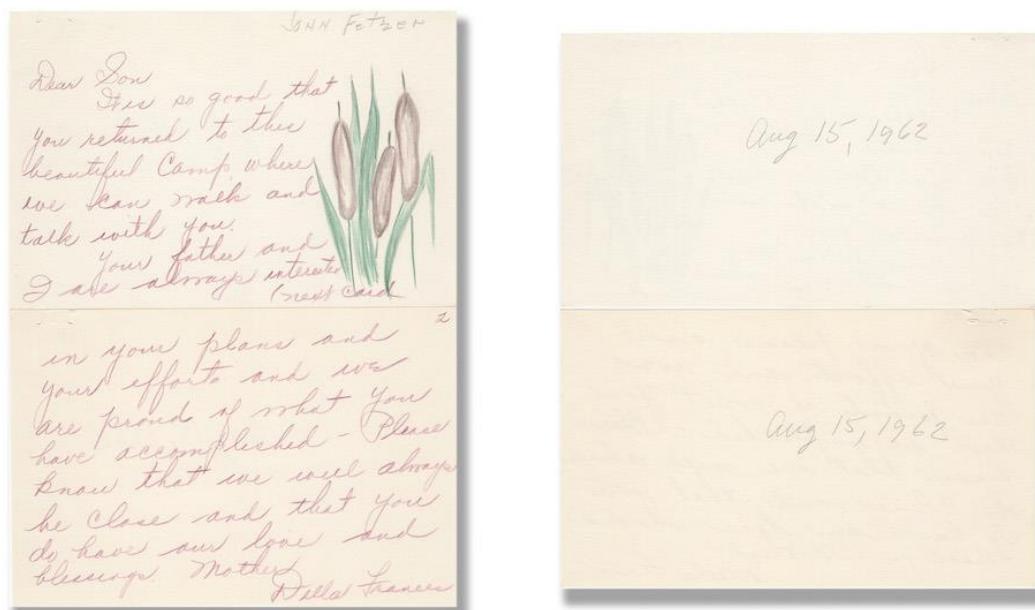
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August 14

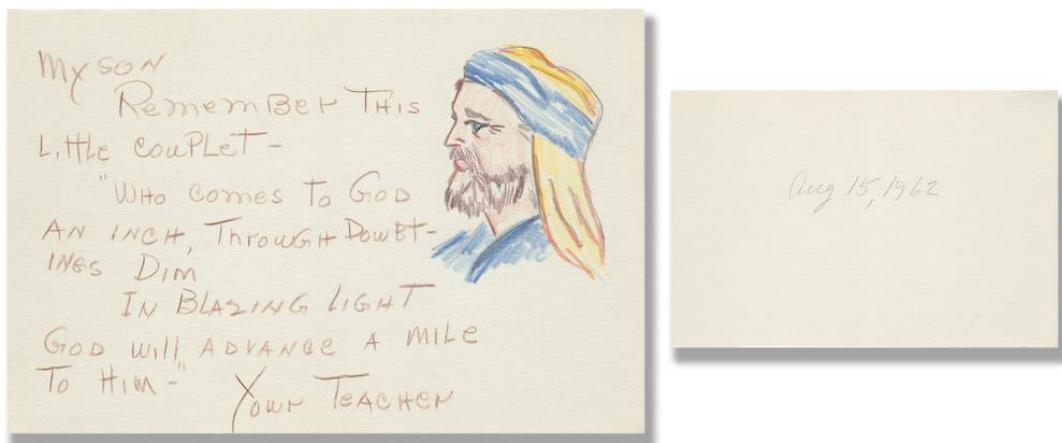
SF 28	Chas A. Aquier Dayton O.	5 00	
SF 71	Maxine [unclear]	14 00	
127	Melba Jordan Arrowmith, Ill.	5 00	
SF 98	Stella Shaffer Charleston Ill	3 00	
SF 97	John Thompson Charleston Ill	10 00	
	{ Mrs. Ed. Gale Charleston Ill		
SF 98	Lodging Smith Charleston Ill	20 00	
	Mrs. Walter Keane Seattle Wn		
126	Mr. John & Helen Stachler Celina Ohio	5 00	
	Mrs. Ray McBride [unclear]		
118	Mrs. Anna Sheggall Lima, Ohio	7 00	
129	Mr. & Mrs. Emery Hermon Marquette Mich.	10 00	
128	Mrs. & Mrs. Lydia Snafford Muskegon Mich.	10 00	
120	John E. Fetzer Kalamazoo Michigan	10 00	

August 15, 1962: front and back of a "Spirit note" (via medium Lillian Dee Johnson) from John's deceased mother Della (who died in 1958). Note that the messages on all of these cards are what could be called "bland" in nature, which is what we ourselves heard from a medium a 2015 séance in which we participated. Still, John kept going back to Camp

Chesterfield because the contact with his family was important to him. In addition, the fact that his mother mentions below that John was "coming back" to the camp indicates that this was not his first visit.



August 15, 1962: note from his Master-Teacher (front and back). Note: this teacher was evidently presented to John as one of his guides. John makes a full list of his "5 guides" in 1964 (presented later in the report).



August 15, 1962: Spirit note to John (front and back) from an American Indian.



August 23-24, 1963: we have a hotel registry signature, notes (via Lillian Dee Johnson) from his deceased brother, Walter, and from his mother. In addition, we have notes from two more of his Spirit guides, "Dr. Fyfe" and Chief Thundercloud.

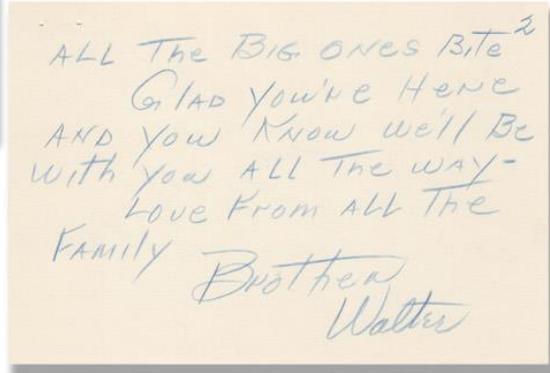
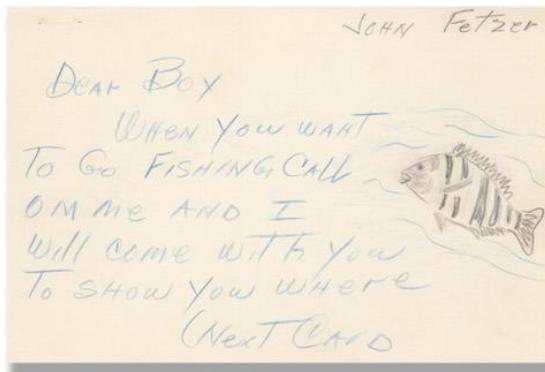
August 23, 1963: Hotel Registry—John's signature is near the bottom of the photo.

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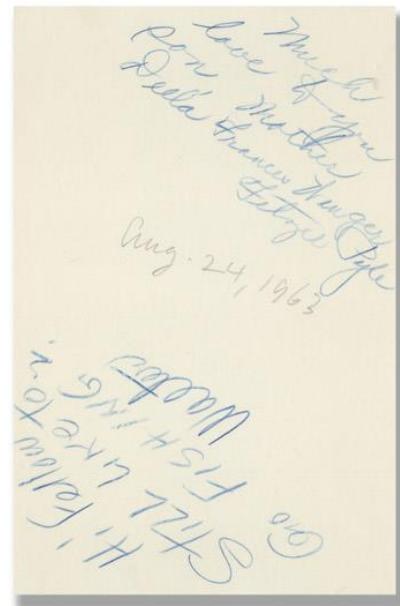
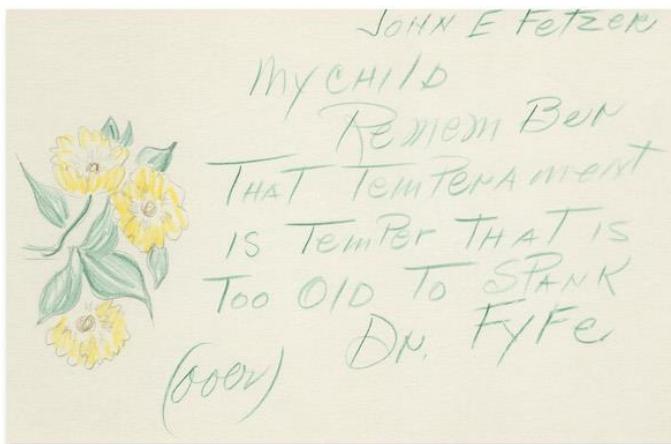
August 23.

6450	Virginia C. Lamm	Chicago Ill.	2.50
6451	Robert A. McGraw	Chicago Ill.	2.50
6452	Barbara Zierberg	Hillside N.Y.	32.00
6453	Priscilla Leinen	Broadview Heights N.Y.	32.00
6454	Evelyn M. Radatz	Broadview Heights	12.00
6455	Janet Hamilton	Waukegan Ill.	10.00
6456	James Bragg	Toronto Canada	10.00
6457	Mr. & Mrs. P.E. Peters	Spokane Wash.	10.00
6458	Mrs. Edith Lamm	Chicago Ill.	1.00
6459	Mr. & Mrs. Ray more	Waukegan Ill.	9.00
6460	Barbara Zierberg	Hillside N.Y.	2.00
6461	Carol Cole	Broadview Heights	5.00
6462	Helen Neide	Darienville Ill.	5.00
6463	Shelia Melling	Toronto Canada	13.00
6464	Betty Blauey	Cleveland, Ohio	Page 20
6465	Howard Warner	Bellevue Washington	Page 20
6466			
6467	GW Larken	West Plains Mo	7.50
6468	Mr. & Mrs. Cole S. Lampert	St. Louis Mo	Page 297
6469	Mr. & Mrs. Russell Kestner	Englewood Col	6.00
6470	Reina E. Schreider	Craig Col	5.00
6471	Bernell & Brown Evelyn Brown	wayneburg Ohio	8.00
6472	Conn Martini	Chicago Ill.	5.00
6473	Margaret Fapp	St. Louis Mo	10.00
6474	John Lamm	Englewood Col	5.00
6475	Anthony & Betty Yester	East Mich	11.50
6476	Carla Johnson	Woodland Hills	8.00
6477	Connie Lee	St. Louis	12.00
6478	Yvonne & Arnold E. Dorn	West Allis Wis.	10.00
6479	Bill Jardine	1926 Indiana	242.35

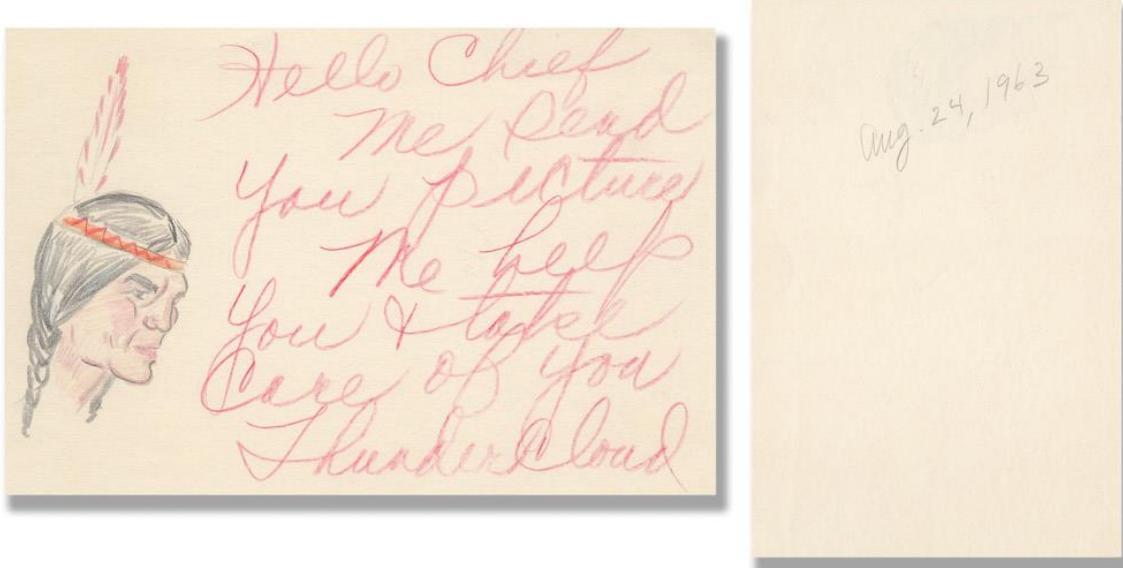
August 24, 1963: A Spirit note to John (via Lillian Dee Johnson) from his deceased brother Walter.



August 24, 1963: there are Spirit notes "on the back" from his brother Walter and from his mother; on the front is a note from another of his Spirit guides, "Dr. Fyfe."



August 24, 1963: A Spirit note (front and back) from another of John's guides, Chief Thundercloud.



July 31-August 1, 1964: We have John's hotel registry signature; notes (via Lillian Dee Johnson) from two more of his Spirit guides (Running Red Fox who John heard from again 20 years later in a Jim Gordon channeling at John's ranch in Tucson, and Pierre Goulan); we have a list that John made of all five of his guides; we have a note from his brother Walter; and we have both a note and a Spirit photo (via Charlie Swann) of John's ancestor Johanna Bunz Fetzer. A drawing of this Spirit photo was used for the cover page of *One Man's Family*, which was printed at the end of 1964 (and now we see why both Lillian Johnson and Charlie Swann were acknowledged in the book).

By the way, this is also the session that Chief Sitting Bull evidently came forward and asked John why he traded his star pitcher Jim Bunning. In his February 9, 1984 interview with Thinnes and Averitt, John said, "Shortly after we traded Jim Bunning to Philadelphia (1964) I was down there ... Sitting Bull materialized right before me and said, 'John, why you trade Jim Bunning? Don't you know that be bad deal?' This was shortly after it happened—and it WAS a bad deal—it turned out to be an awful deal. We gave away a 20 game winner."

July 31, 1964: hotel registry, with John's signature is near the top of the page.

Camp Chesterfield hotel ledger, 1961-1965

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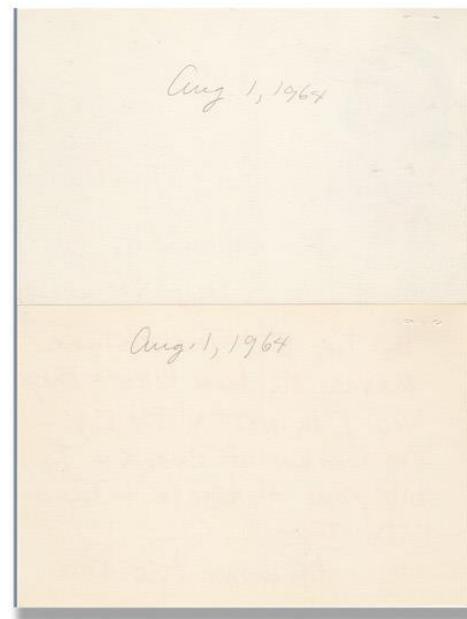
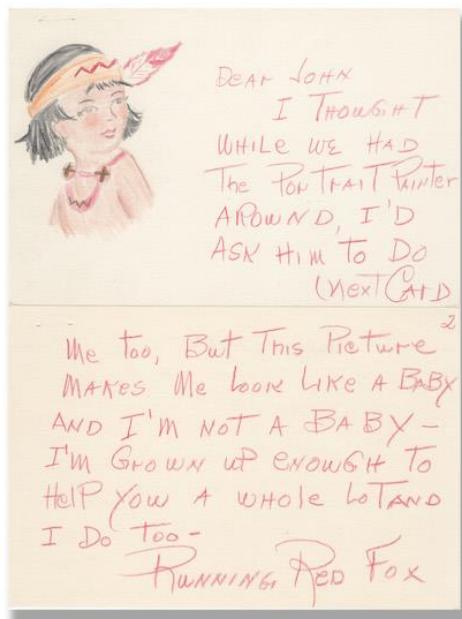
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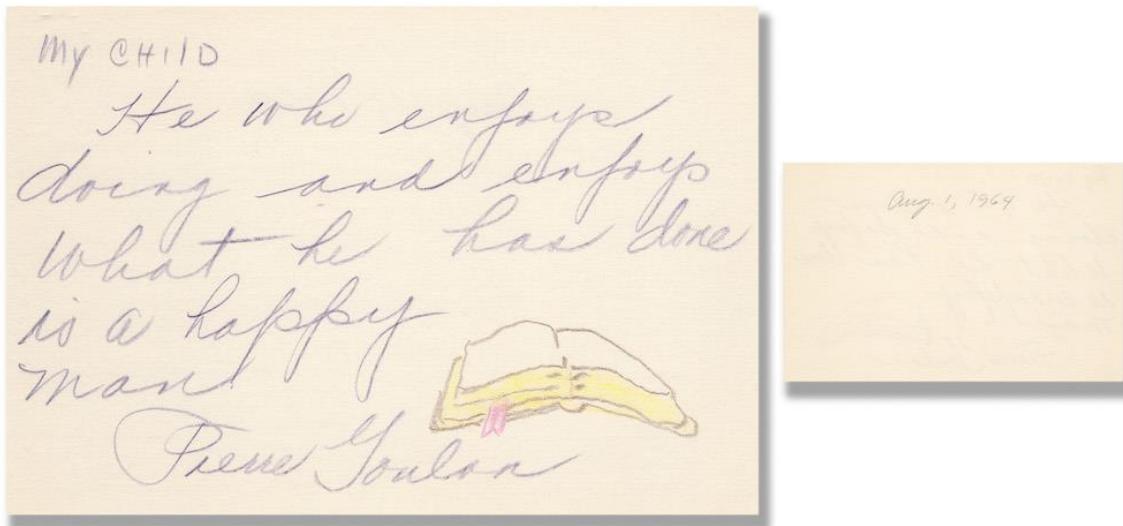
July 30

121	Mr. & Mrs. Harry Tindlin. Canto, O.	6.00	
SF 91	Rev. Harold S. Viick Kinston Ill.	2.50	2.50
117	John E. Fetzer Kalamazoo Mich.	15.00	
114	Eng. & Mrs. C. E. Cooley & Family - Cleveland Ohio	Did not stay.	
SF 75	Eleanor H. Marsh - Kalamazoo, Mich	7.50	
SF 55	Helene C. Gossard Toledo, Ind.	77.50	
SF 2	Helene Winkelmaier Toledo Ohio	2.50	
6	Catherine & Zocki Toledo O.	2.50	
10	Hazel Wintz Toledo, Ohio	2.50	
15	Verna Durst Toledo Ohio	2.50	
128	Mrs. Myrtle F. May Bloomington, Ind	30.00	
SF 111			

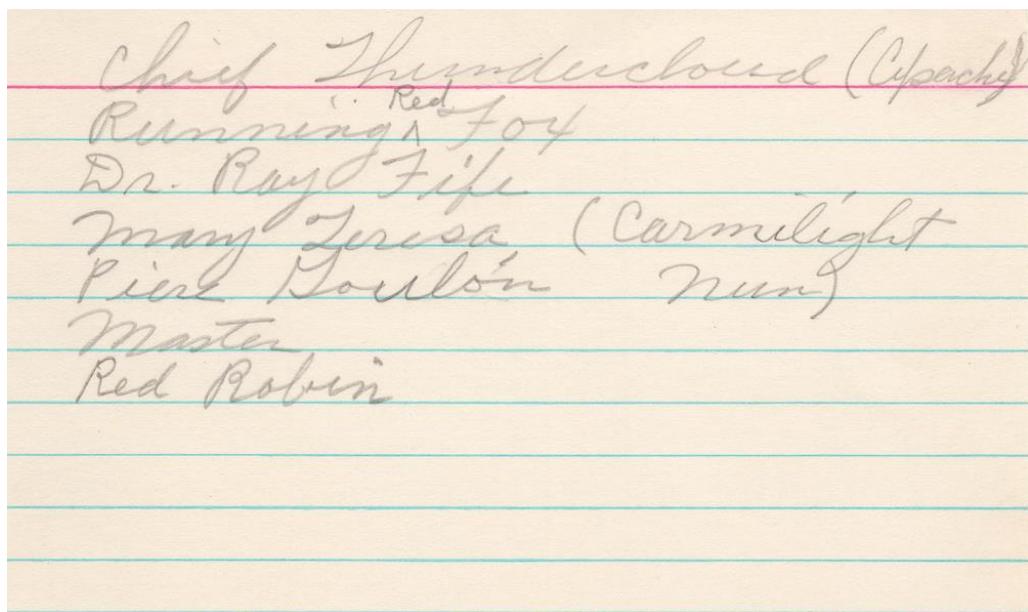
August 1, 1964: both sides of a Spirit note (via Lillian Johnson) plus a color-pencil sketch of John's Spirit guide, Running Red Fox.



August 1, 1964: Both sides of a note (via Lillian Johnson) from John's Spirit guide, Pierre Goulan.



In list made by John of his Spirit guides (as told to him at Camp Chesterfield), all but one of them "gave" him Spirit notes that were presented above. A note regarding the guides listed just above: According to Professor Todd Jay Leonard, Camp Chesterfield historian (as laid out by Leonard in a 2016 essay to the Memorial Trust), mediums generally present a client's five Spirit guides to them (that is, in their philosophy each and every person has five guides; the medium merely presents them to their clients); the guides' role is to assist the client as he or she goes through life, etc.



These five guides correspond to John's listed guides in the note card above, as follows:

(i.) a Native American, or Indian, Protector who stands directly in front of the person. In John's case, this would have been Chief Thundercloud.

(ii.) a Joy Guide, who stays around the person's legs. In John's case, this would have been Running Red Fox (it is interesting to note that years later, circa 1984, "Running Red Fox" turned up in a channeling Jim Gordon did for John at John's ranch in Tucson; in this channeling the topic was the potential future use of the ranch property by the Institute or by Inner Light Ministries. Had John told Jim Gordon of a guide from Camp Chesterfield named Running Red Fox? ... it's unlikely.)

(iii.) a Doctor-Teacher, who maintains a presence on the person's right side. In John's case, this would have been Dr. Ray Fife.

(iv.) the fourth on John's list is a guide with no specified "job" or "position" (according to Todd Leonard's nomenclature), named Sister Mary Teresa, a Carmelite nun.

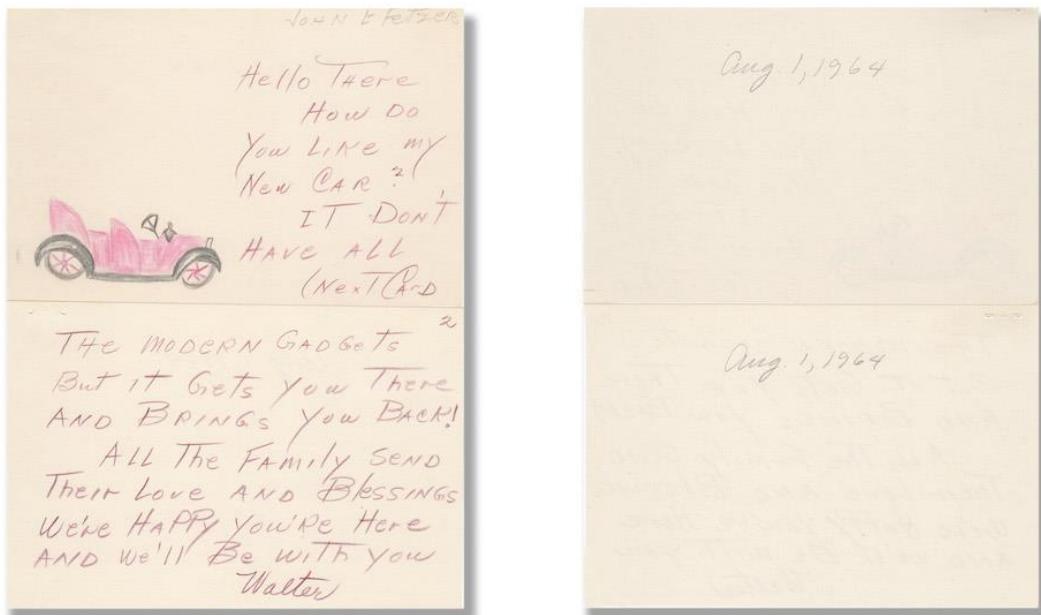
(v.) a Chemist, who stays on the person's left side. In John's case, this evidently would have been Pierre Golan.

(vi.) a Master-Teacher, who is behind the person. In John's case, he listed this guide as "Master." On a note card from Lillian Dee Johnson, this guide called himself "Your Teacher."

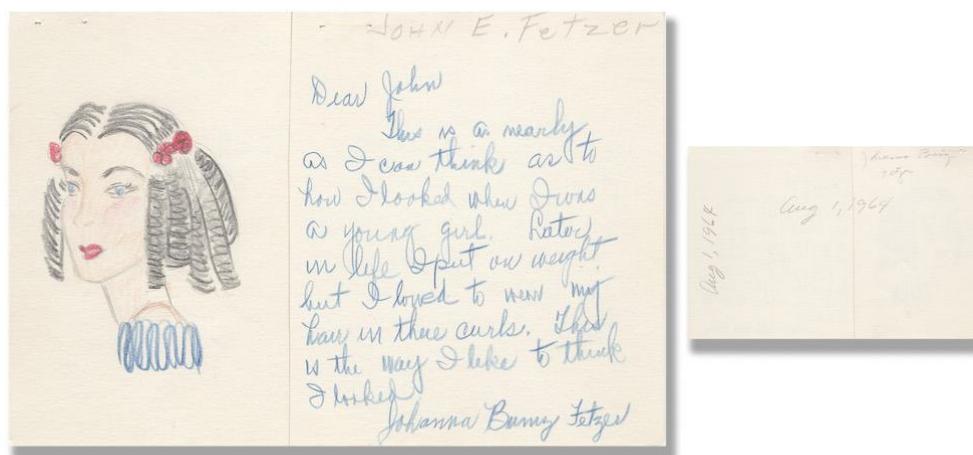
(vii.) there is another Joy Guide, named Red Robin. There was most certainly a card showing Red Robin that was drawn for John by Lillian Dee Johnson, because a painting was made of Red Robin by Rhea Fetzer's friend Elaine Journet; for years this painting was on the wall behind the desk of Carolyn Dailey, John's secretary.

In this report we have presented note cards (via Lillian Dee Johnson) on all these guides except Sister Mary Teresa and Red Robin.

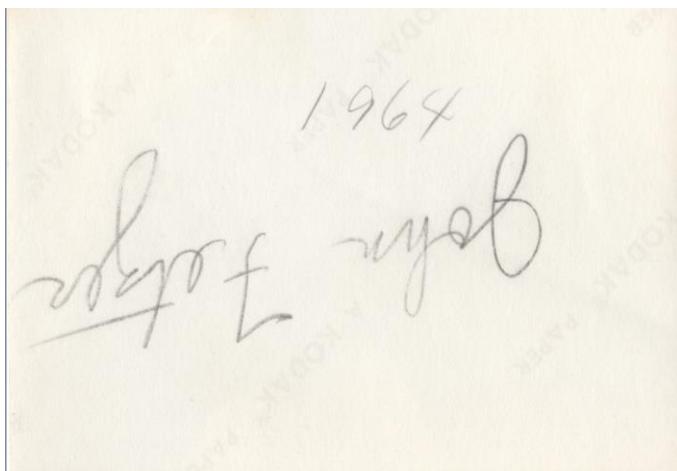
August 1, 1964: A Spirit note (via Lillian Johnson) from John's brother Walter.



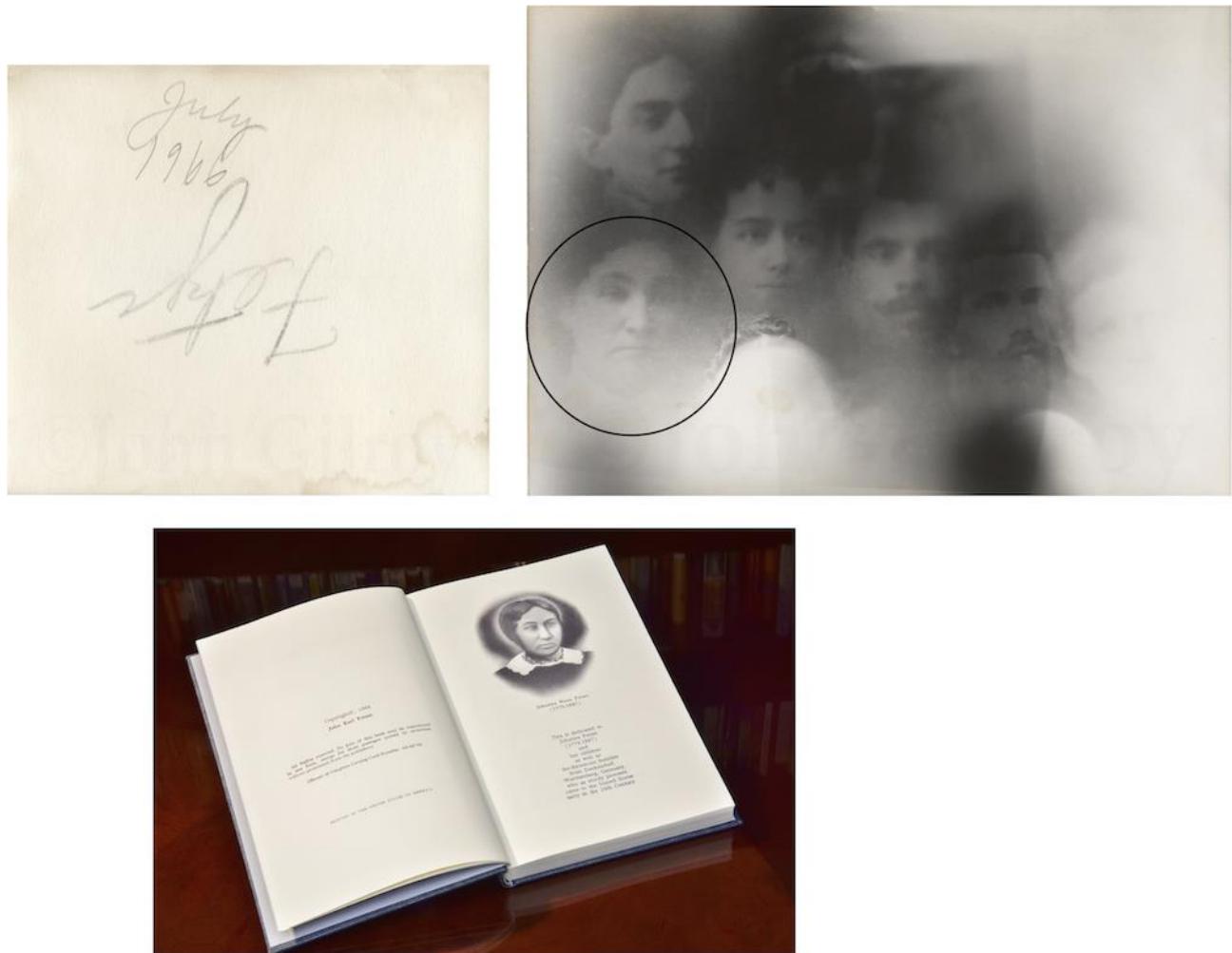
August 1, 1964: Here we have both a note (via Lillian Dee Johnson) from Johanna Bunz Fetzer including a color-pencil sketch of her, and a sheet of Spirit photos with Johanna Bunz Fetzer's face on it. John gave the photo to Rhea's artist friend Elaine Journet who made a sketch of it that was used on the cover page of *The Men from Wengen* (there is another Spirit photo of Johanna on a 1966 Spirit photo that is a more clear face, so it is the 1966 photo that I used recently in a PowerPoint presentation on the cover page of "America's Agony" as you'll see a little later in this report).



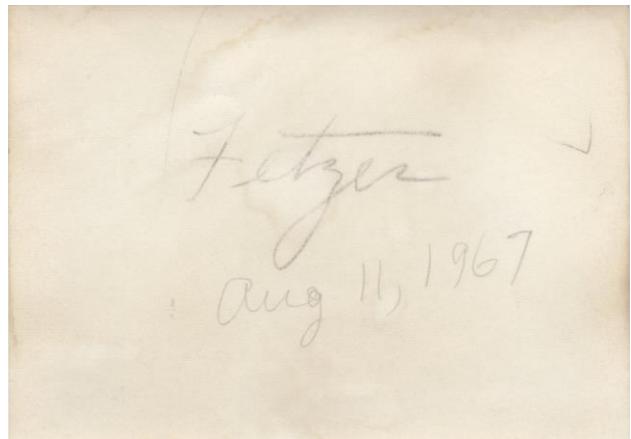
1964: Spirit photo (courtesy of Charlie Swann) with Johanna Bunz Fetzer included (the top right face in the photo, a drawing of which was used on the cover page of *One Man's Family*). This photo, plus Lillian Johnson's color-pencil sketch above, are why the two are acknowledged in *One Man's Family* (printed at the end of 1964) as follows: "MRS. LILLIAN JOHNSON of Bradenton, Florida, and MR. CHARLES SWANN of Anderson, Indiana, for lending their good offices in securing the drawing and picture of Johanna Bunz Fetzer (1779-1847)."



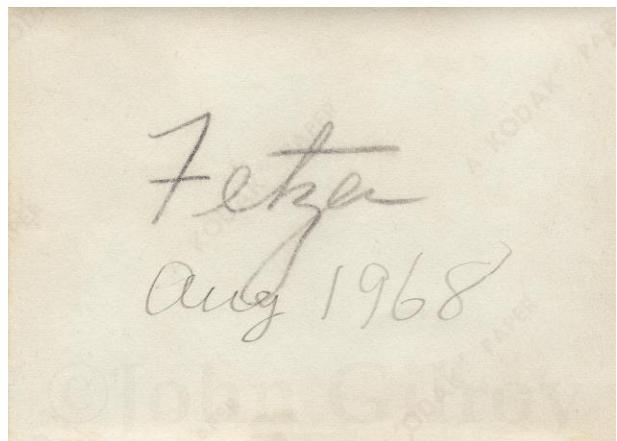
July 1966: another Spirit photo was produced via Charlie Swann, which again has a clear photo of Johanna Bunz Fetzer on it. Because of its clarity, I used this Spirit photo (not the 1964 one) in my 2013 PowerPoint on the use of Spirit photos in John's genealogy books.



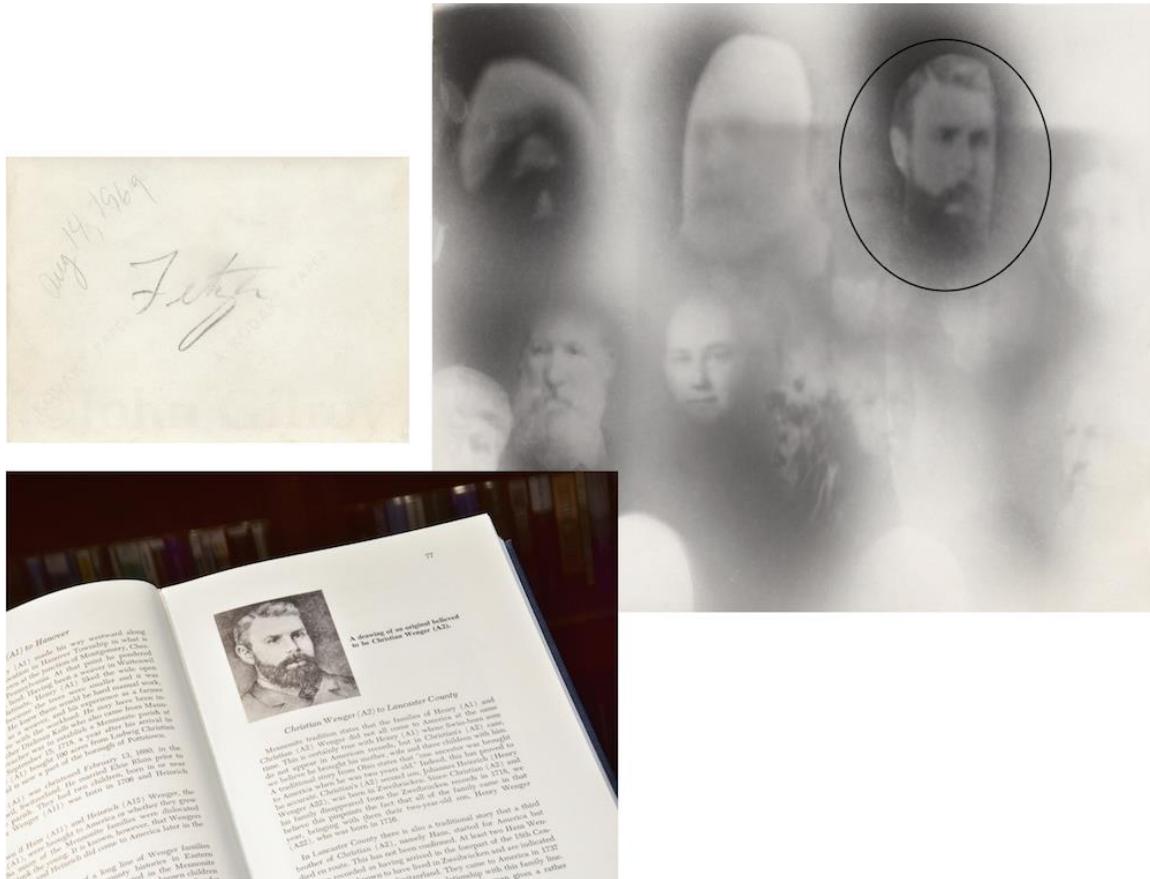
August 8, 1967: A Spirit photo (both sides) produced by Charlie Swann (poor in quality).



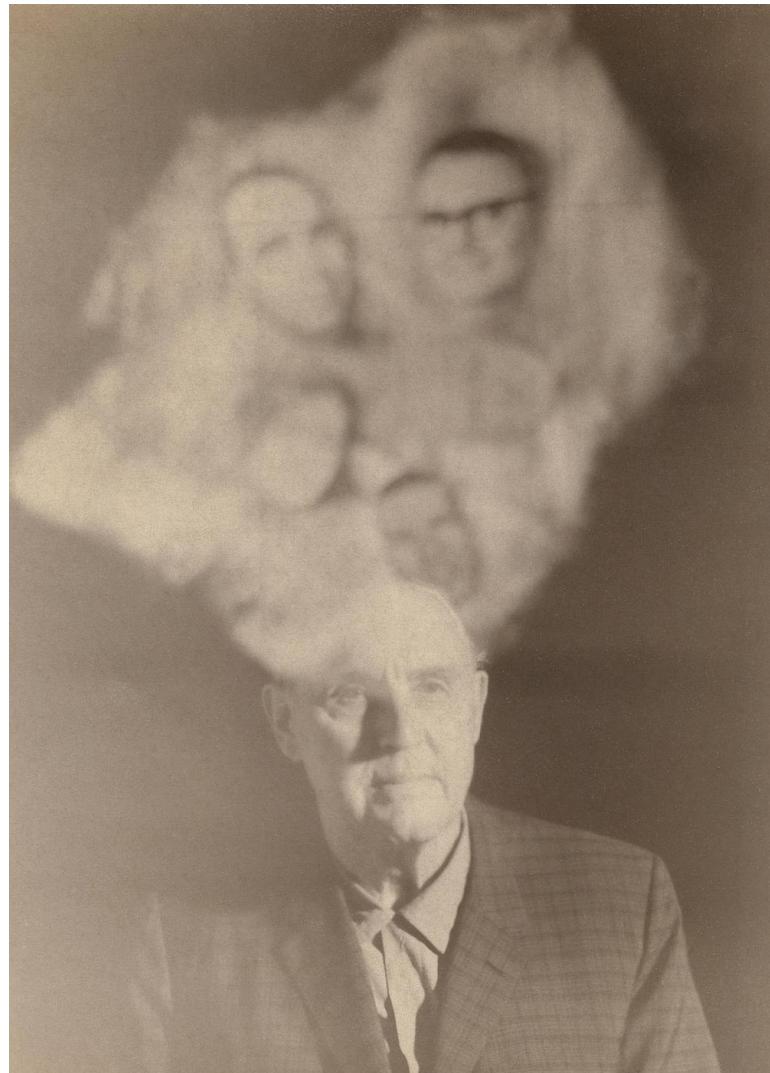
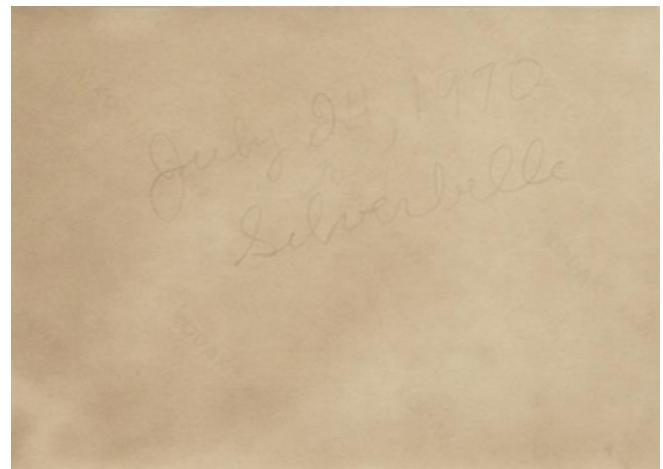
August 1968: another Spirit photo (both sides) produced by Charlie Swann, including Christian Wenger in the middle of the photo (a sketch was made of the photo by Elaine Journet and used in *The Men From Wengen*, as I show a little later in this report).



August 14, 1969: A Spirit photo produced by Charlie Swan which includes a face, a sketch of which was used as Christian Wenger in *The Men From Wengen*.

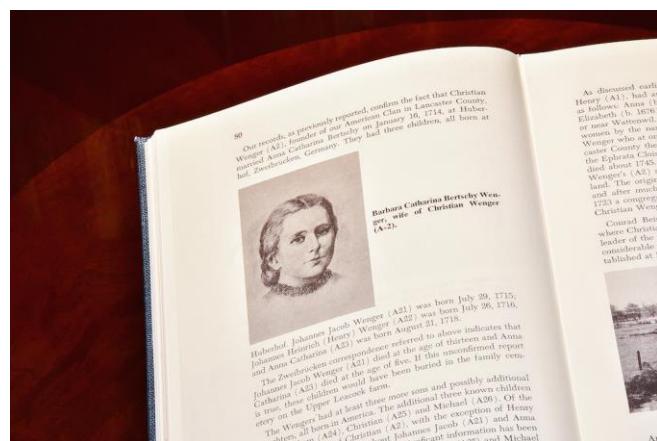
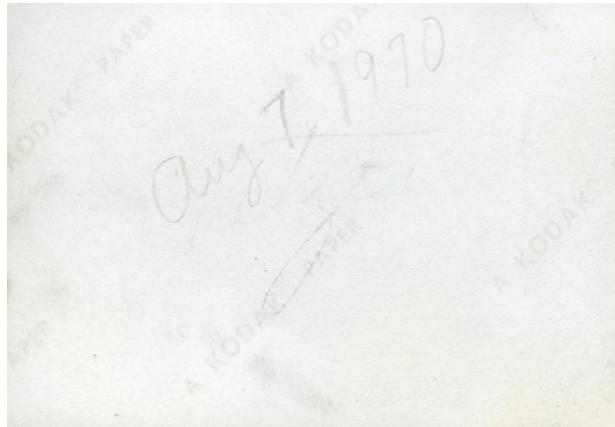


July 24, 1970: this Spirit photo (both sides shown) is of the style we saw in the Hett Museum at Camp Chesterfield in August 2015, where Charlie Swann includes the subject (in this case, John) in the photo as well, with his head surrounded by his “visitors.”

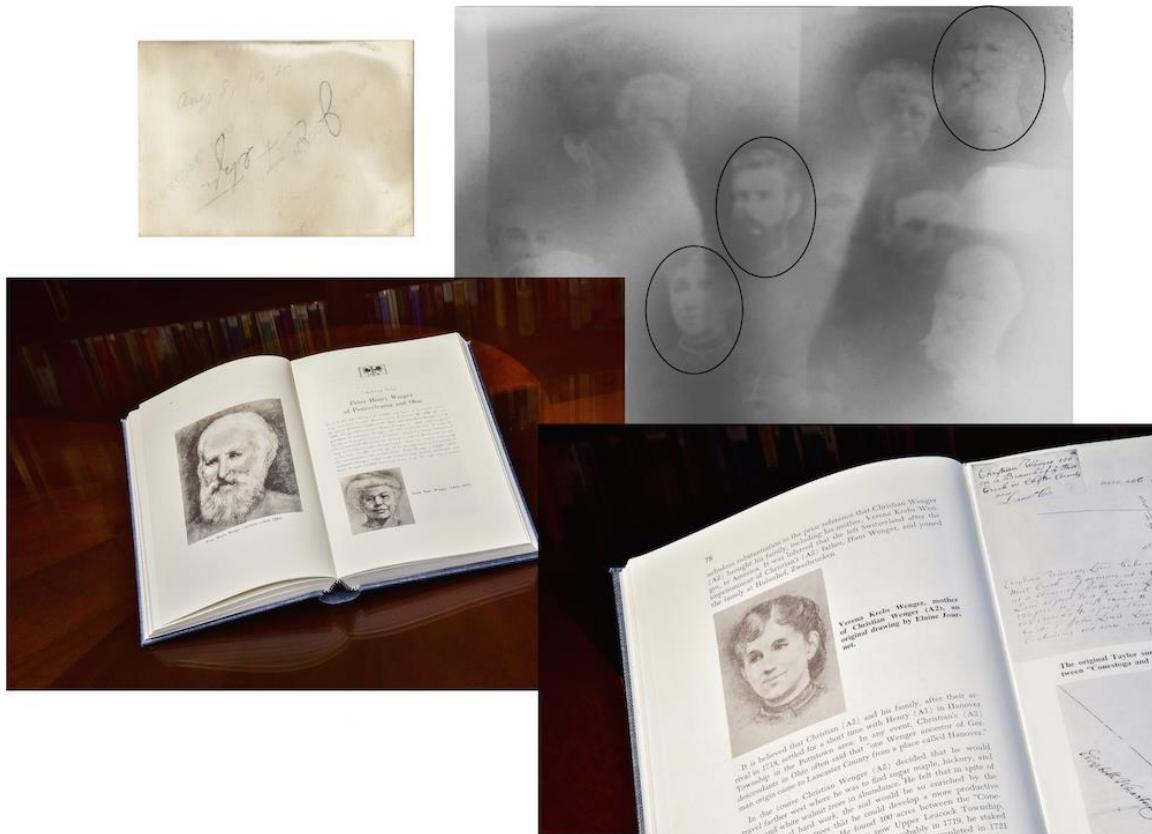


August 8, 1970: John made a return trip to Camp Chesterfield in 1970. This second visit was a big day for John, with four different Spirit photos produced for him by Charlie Swann; three of the faces were then sketched by Elaine Journet for *The Men From Wengen*.

August 8, 1970: A Spirit photo via Charlie Swann. One face was sketched and used in *The Men From Wengen* as Barbara Wenger.



August 8, 1970: A second Spirit photo via Charlie Swann. Three faces were sketched and used in *The Men From Wengen* as Verena Krebs Wenger, Anna Barr Wenter, and Peter Henry Winger.



In the interview John Fetzer did on February 9, 1984 with Thinnies and Averitt, John talked about the Spirit photo process and its use by him in *The Men From Wengen*. He opened the book and said:

I'm looking at a picture here on Page 77, where all we say is, "a drawing of an original, believed to be Christian Wenger," who was my ancestor ... and that picture was received from ... here's another one, "Verena Wenger, mother of Christian Wenger, drawing taken from original. Barbara, wife of Christian," and "John Henry Wenger" also—that's the end of the line—there were four. What do I say there? "Original drawing by Elaine Journey" [Journet]. Elaine Journey lived in New York State, upstate a little bit from New York City, and she did these drawings from smaller photographs that were obtained at Camp Chesterfield psychically. This medium would get people in a circle and they would stand around and hold [photographic] paper against their solar plexus, and after you'd go through the exercise, you'd get a picture. So I obtained these four pictures this way, and when they came through I was told who they were.

That's why they're in there. You have to remember these pictures would be from the 16th century, long before photography. Yet these were all obtained through mediumship.

Question: So you got this in your own hand?

John: Yeah.

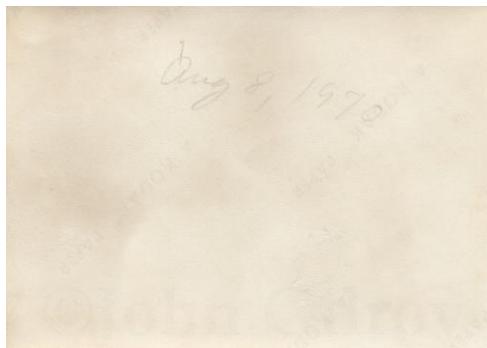
Question: Did everyone in the room get a different one?

John: Yeah.

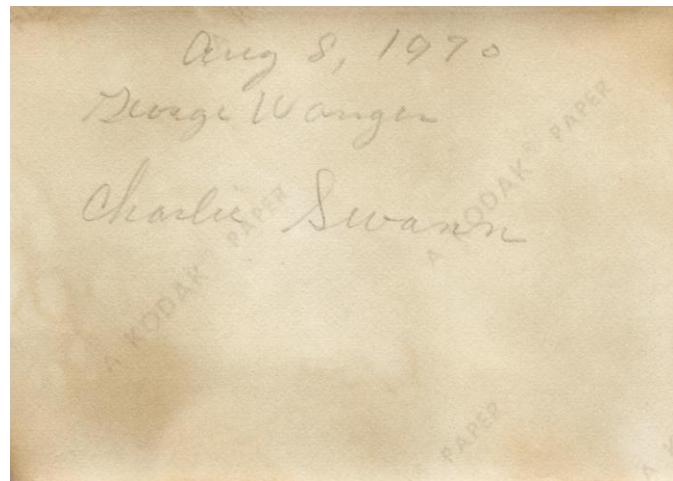
Question: Everyone in the room had the person tell them who it was?

John: For the most part, most everyone in there got pictures of loved ones they could recognize of people already on the other side. Someone would say, "Oh, I got a picture of my cousin." "Oh, this is my mother," or "father." But I was asking for pictures that were long since gone, and I went in and asked for a picture of Christian Wenger and this is what I got. And then I asked for his mother and got this one.

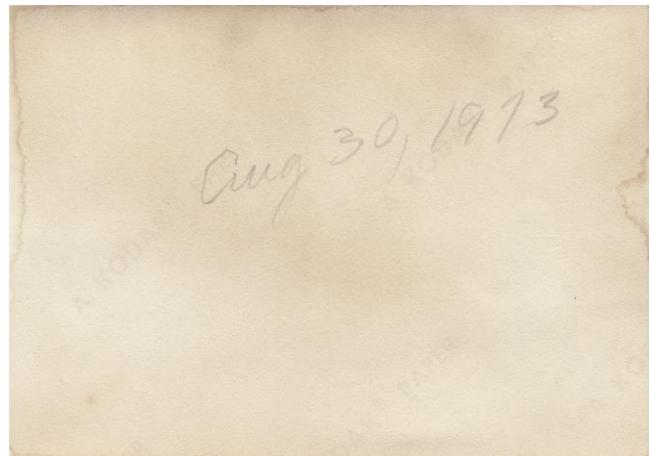
August 8, 1970: a third Spirit photo (both sides shown) produced by Charlie Swann, which includes the faces once again used in *The Men From Wengen* as Christian, Anna and Peter Wenger/Winger.



August 8, 1970: a fourth Spirit photo (both sides shown) produced by Charlie Swann. On the back Charlie Swann's name is written. George Wenger's name is written on the back as well, but we don't have a corresponding face in *The Men From Wengen* for him. On the photo is the face used for Verena Wenger.

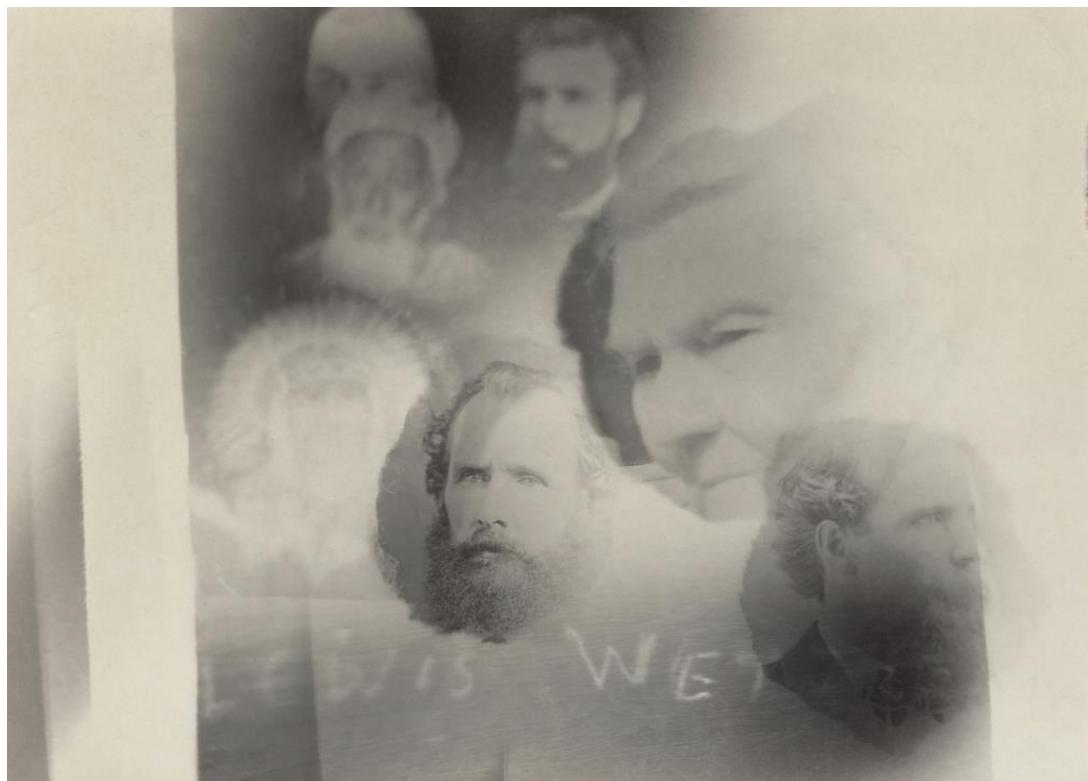
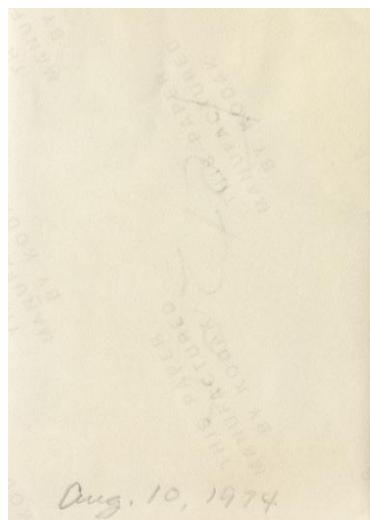


August 30, 1973: one Spirit photo was produced for John by Charlie Swann, but the quality is poor (blurry). Here are both sides of the photo.

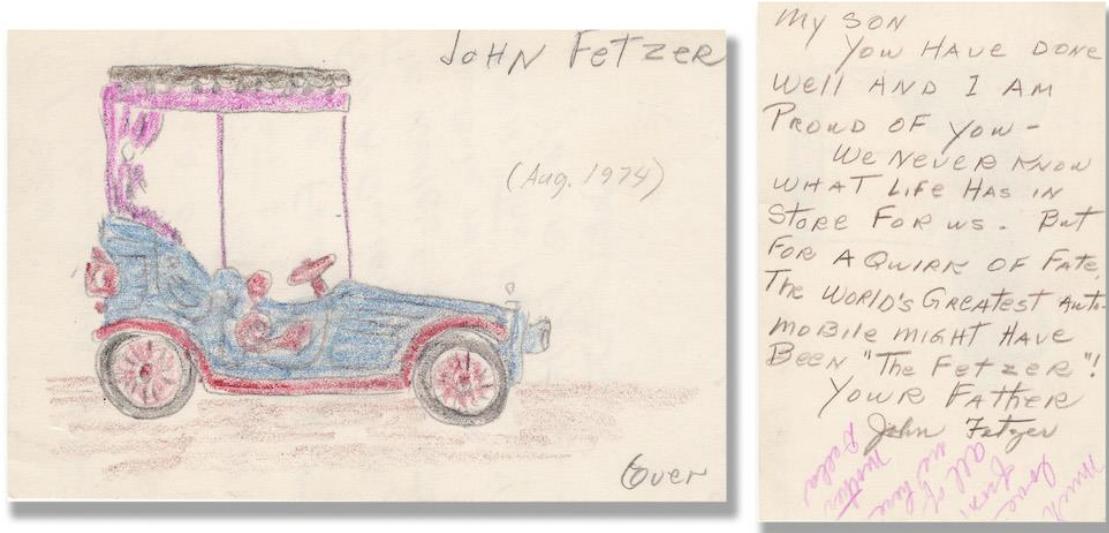


August. 10, 1974: This is the final set of artifacts we have from Camp Chesterfield. John came home with both a Spirit photo, courtesy of Charlie Swann (with a face on it that was used in *The Men From Wengen* as Christian Wenger), and also a note via Lillian Dee Johnson of the only message we have from John's father (who died in 1903 when John was two), and a "Hi" from his mom as well.

August. 10, 1974: Spirit Photo via Charlie Swann (both sides), with a face on it (top-middle) that was used in *The Men From Wengen* as Christian Wenger).



1974: a two-sided note to John (via Lillian Dee Johnson) from John's father, including a sketch of a car. And a quick "hi" from his mom is thrown in as well.



Part VI.
John Fetzer and the “Monday Night Group”

**John Fetzer in the 1970s:
Les Initiates, Ken Killick, and Their Influences on John Fetzer's Spiritual Journey**

(October 10, 2012, revised January 7, 2016 and November 1, 2017)

The 1970s, when John was also in his '70s, was a decade of all-out metaphysical exploration by John Fetzer. One important thread from this decade was John Fetzer's involvement with his late 1970s psychic/spiritual advisor, Ken Killick, which led directly to the hiring of the Fetzer Foundation's first two 1980s-era leaders, Chuck Spence and Lloyd Swierenga, as well as to the attaining of legal church status by Inner Light Ministries. It's a 'long and winding story,' and it starts with a man named Jim Keating.

Around 1972, John Fetzer met and got to know Mr. Keating, who at the time was teaching at Nazareth College (run by the Roman Catholic Sisters of Saint Joseph) on Gull Road in Kalamazoo. John had casual and friendly contact with Keating throughout the '70s and at least through 1980. Keating isn't a particularly important influence on Fetzer's spiritual journey in a direct sense—except that he happened to be the person through whom John met Killick, Swierenga, Spence, as well as early-'80s 'Monday Night Group' member Cleora Daily. Keating was also instrumental in putting together and participating in the mid-'70s *Course in Miracles* group that met in John's office at that time. (And Keating was on the Fetzer Foundation Board in the '70s, although that was when the board only existed 'on paper' but never actually met, etc.)

So ... here's the story of these personages. Most of what follows comes from 2011 interviews Jim Keating did with me, Tom Beaver, and Larry Massie (a local historian who was hired by the Trust at the time to do a series of interviews).

Jim Keating was teaching at Nazareth college in the late '60s when, in response to students' request, he started an informal non-credit Sunday night class on, Keating told us, "ESP and séances and meditation, all these kinds of things" (ah, the '60s!). The father of one of the students in this class told Keating, "Oh this is nothing, what you're doing ... I have a brother who's doing astral projecting, and he's in Canada, and he could come down and teach us." This brother was named Gaston, and, Keating said, "Gaston was the head of the [Quebec Canadian mystical group] Les Initiates." And as far as the astral projection goes, "They (the Les Initiates people, including Gaston) had learned it from a man named Ken Killick." And, Keating added, "We found out later that a lot of what [Gaston was] telling us [he] had learned from Ken. He [Killick] was like their spiritual advisor on these things. And so he [Gaston] came down and he taught us [as a separate class, outside the college setting and not associated with Nazareth]. And we had a group of maybe eight people or so; and he had us do a lot of deep meditative stuff (including astral travel) ... for about two years we did that." Keating went on to say that the astral traveling lessons were successful and profoundly changed his life.

After a year or two of teaching his non-credit Sunday class at Nazareth, Keating started teaching another course there: "We called it 'Exploring Human Potential.' And basically it was an evening class open to the community ... [and] then the second year we got more daring and we called it 'Introduction to Psychic Studies'."

By now the year was 1972, when John Fetzer sent letters on behalf of his fledgling Fetzer Foundation to various colleges and universities around the world inquiring regarding their interest in parapsychology. His enquiries went as far away as Europe, but there were local queries as well. Keating stated,

John Fetzer sent a letter to the colleges—to Nazareth, to Western Michigan University, and to Kalamazoo College. ... And what he was asking was if there's anybody on the faculty who was interested in these kinds of areas ... I had been doing those parlor groups and then the classes. So Sister Mary Bader, the head of Nazareth college, called me in and showed me the letter. And John [Fetzer] called a meeting. I don't remember where it was, if we met at his office—I think so. And there [in attendance] was Dick Williams from Western, who was very much into biofeedback at the time and I believe he still is. [Prof. Williams did regular biofeedback sessions with John Fetzer right through the mid 1980s]. ... From that time on he [Fetzer] and I struck up a friendship. ... I had a lot of friends and a lot of people that were talking about this, and I started to introduce him to them. And, I introduced him to Gaston. Unfortunately he [Gaston] made a pitch for money within 20 minutes, half an hour, which I didn't see coming. I didn't know they were going to do that..."

Asking for money was the quickest way to 'turn John off,' so that was that, as far as Fetzer directly being involved with Les Initiates—but that isn't the end of that story.

By 1974 Keating and Fetzer were talking about a collaboration between the Fetzer Foundation and Nazareth. Keating said, "The proposal ... I was writing for him in '74 was [for Nazareth] to collect data, to like be an information source to him to do research and to do education. So we were going to be like an educational source." Nazareth actually received a very small Fetzer Foundation grant in 1974 (\$500) for "Seminars on a search between science and metaphysics." But then a more orthodox administration took over at Nazareth, and these metaphysical things quickly petered out there. Keating told us he was consequently 'out' at Nazareth as well, but that that did not end his relationship with John: "I left Nazareth at the end of '74, but I still kept meeting with John after that."

Keating was listed as a Fetzer Foundation board member in the 1974 Annual Meeting minutes (a meeting which took place only on paper). This was just a year after the Fetzer Foundation made supporting research in parapsychology, its stated mission. And by later in 1975, John brought something to Keating as well.

"Here's something I think you'd be interested in," Keating said John told him. It was an early copy of *A Course in Miracles*, which John had received from Judy Skutch.

And he gave it to me, and then we started a [*Course in Miracles* study group] a little while later ... [W]e had meetings at the [television] station over lunch hours, I remember. ... I think Carolyn [Dailey, John's secretary] called me and said John wanted to start a group; and I think they asked me if I had any people to suggest; and they had some people." As far as who was in the group, Keating recalled: "There was my wife and I, and then Marian Jager ... I call her one of the 'keepers of the Light' in Kalamazoo for years. She had been doing meditation things and pendulums and all these things ... I'm sure we did some pendulum things, she and John, at the dining room table ... her grandfather was Hiram Bingham. ... [There was also] a woman named Janice Anders, a young woman who died during the course of the group ...

And Sue Kemp I believe—we called her the rainbow lady. ... And then John. And Lynn Dailey was telling me Len Fouchette [was in the group as well] ... a doctor, MD. ... My memory of it is it lasted about a year, or maybe a little over a year ... I may have been the one

who connected Janice Anders ... she got ill [cancer]." Anders' illness basically ended the group—Carolyn Dailey said there was a kind of split in the group between those who focused on a physical healing for Janice and those who wanted a 'spiritual healing' which the *Course* focuses on. Keating added this interesting note: "This was kind of an interesting thing. John, on a personal level—his desk was so far from the closest seat. The first time I went in his office, I thought, what does this say? I felt like he's across this big room, you know, and I even took pictures of him where he's at a distance ... I don't think he was like a touchy [as in touchy-feely] person, you know, but as things progressed he got used to people hugging him, and hugging other people, and that type of thing.

So that was John Fetzer's 1970s *Course in Miracles* group. Now back to the story that leads to Ken Killick, Lloyd Swierenga, Cleora Dailey and Chuck Spence. Keating told us:

The Initiates [in Kalamazoo] got more organized ... [W]e voted and got Lloyd [Swierenga] as president. So he was president of Les Initiates, and the local—so there was a branch in Canada and a branch here ... [W]e realized Ken [Killick] had been giving [Gaston] most of the information, so we connected to Ken directly, and he came down and taught us ... and then at one point we broke away from Gaston [that is, from the Canadian group] ... Ken [Killick] would come down and teach and—you know—like once a month he'd come from Canada and do, like, a Sunday afternoon session. John was never involved in those. ... Lloyd Swierenga was the local director of the Initiates [in Kalamazoo] then ... Lloyd was part of the Initiates before he connected to John.

As noted, Keating told us that Killick was in the original meeting in John's office with Gaston, when Gaston asked John for money and John turned him down. But John stayed in touch with Les Initiates people, through Keating and through the Hardys, Mary and Dean, who lived in Allegan (about 40 miles northwest of Kalamazoo). Keating said:

Silva Mind Control came on the scene somewhere in the early '70s. I took the Silva Mind Control One and Two, the advanced class. And, in fact, Jose Silva himself came to Nazareth College and taught, I think, part of the advanced." And that's how Keating met the Hardys: "I think we met in the basic Silva Mind Control class ... And they had an experience where they were coming back from a drive down south and they lost a period of time they couldn't account for—like an hour and a half—and they felt they had been taken up by UFO. They didn't remember it, but all of a sudden they were on the road going in the same direction and an hour and a half or something had lapsed.

Soon Mary and Dean Hardy became part of the Les Initiates group. Mary Hardy is a psychic in her own right, and the Hardys built two small pyramids on their property. We interviewed the Hardys, and they said that they designed their pyramids with Killick: "We drove up to Ottawa (CN)," Mary Hardy told us, "and we sat in his basement and designed this pyramid that we've got there."

And John got into the act regarding this pyramid as well, Dean Hardy told us:

And we were in the process of building it when there—we had a phone call, and he says—I don't know who's going to bring him out, but he says, 'There is a gentleman from Kalamazoo that would like to talk to you.' That was Fetzer. And he came out, and then he came out a few times after that, and it was kind of interesting. He said—when we finally got it (the pyramid) done, he came out and he says—he came up to me and he said—fingers held out—he shook hands like this. He said, 'You're one of the very first ones who's ever come out, shook my hand like this and didn't come out like this.' Like a handout, see?

Meaning, instead of with the hand face-up, like for a handout. Mary Hardy was most impressed that John was a 33rd degree Scottish Rite Freemason, telling us, “John was a 33rd degree Mason and so was Kenneth Killick ... they have special wisdom.”

As of 2016, the Hardys are still doing an annual summer weekend event at their home (though Dean has now passed away). Larry Massie and I attended one of these weekends in the summer of 2011, that was attended by well over 100 people, probably more like 200. They are greatly concerned with “healing the planet” and particularly with the ‘spiritual energy grid,’ similar to the British ‘ley lines.’ They believe that high tension power lines and things like the Navy’s low frequency submarine communications interfere with the ‘spiritual energy grid’ and cause things like earthquakes and hurricanes. They ‘do battle’ against this interference by placing ‘spiritual energy vortices’ at various places. I mention this because when Lloyd Swierenga was Fetzer Foundation Executive Vice President in the mid 1980s (John was still President, though he was ill, so Lloyd actually ‘ran things’ with Chuck Spence as his number two person), he was greatly concerned with such things—the high tension wires and so forth ... it was an obsession for Lloyd. As a consequence, there are no above ground electrical wires near the Fetzer Institute.

As far as John and Ken Killick go, Jim Keating brought Killick’s resume to John sometime after 1977 (Keating gave us a copy of it), and the Fetzer-Killick relationship seemed to take root around 1979. Keating simply said to us, “That was about the time when Ken stepped in with John. I was not privy to some of that, a lot of that.” And gradually over the later ‘70s, the meetings between Keating and Fetzer became less frequent: “What sort of pulled me away from John is I got a new job that took me out of town, and it was very demanding ... I had to drive to Marshall (about an hour east of Kalamazoo) every day, and all of a sudden I didn’t have the time available.”

Some entries in Rhea Fetzer’s diary during this time period are of interest here:

September 15, 1979: at a restaurant in Kalamazoo, “a couple came over to talk with us. They were Jim and Ruth Keating. At one time he was on the Fetzer Foundation Board and also taught at Nazareth. He was involved in the holistic health which was supported by John’s Foundation at Western [Rhea mixed up WMU and Nazareth College here]. They are both very intelligent and interested in parapsychology.”

November 13, 1979: “Today John met with Ken Killick, a professor of parapsychology in Ottawa CN [this may well have been what John told Rhea, but Killick was not a professor, etc.] ... John went to Otsego [to the Hardys in Allegan, adjacent to Otsego] to meet him.”

November 17, 1979: “John went to the home of Jim Keating to watch the World Series and also to talk with him. He is interested in many of the same things John is.”

July 17, 1980: “Went to dinner to Mary and Dean Hardy’s on Lake Dumont ... it is near Allegan ... There was much conversation about holistic medicine ... Mr. Hardy had built two pyramids back of the house, which were interesting. They pick up ‘tachyon energy’ from outer space which energizes people who meditate inside.”

October 25, 1980: "John met with a group on parapsychology and then he took them to dinner ... I went also ... Ken Killick—a very good electrical engineer, Lloyd Swierenga, Dr. Donald Amburst, Lloyd's fiancé [Lorraine], and Dr. Zolan [Margaret Zolan, the widow of Mike Gergely's late law partner, and also Rhea's doctor and a future member of the Monday Night Group]."

December 7, 1980: John and Rhea went to "Jim and Ruth Keating's for dinner at their house. Ken Killick and Lloyd Swierenga were also there. Killick is from Canada and Lloyd is from Kalamazoo—he is a younger man, and I think John said he is an attorney [this is incorrect—Lloyd was doing some computer work for Western Michigan University, as an outside contractor]. ... the Keatings are very courteous and interesting people."

TB18 February 14, 1981: "...went to the wedding reception of Lloyd and Loraine Swierenga ... John knows Lloyd ... he works for a government agency [again, this is incorrect]."

By late 1980 Killick was a close personal advisor to John—as the following letter from John to Killick in November 1980 points out:

My dear Kenneth Both Lynn (Dailey) and I cannot fully express to you our sincere feelings about the beautiful tape you sent to us. You have tendered us the means by which we can musically have our morale restored, as lately seems to be so often a necessity. Your commentary and explanation are deeply touching in every respect. The style of your delivery resembles that of Maitreya [the awaited Theosophical 'Second Coming of Christ'] ... Your generosity in offering commentary on financial investments is most appreciated ... I have had moderate investments in gold and silver ... [John goes on to lay out his investments] ... on another matter, I have identified with an exploratory program in Mexico which seemingly is dealing with fabulous amounts of gold hidden away in secret underground passages by earlier Indian tribes.¹⁸ ... This week I had my annual physical examination with Dr. Doyle Wilson [John lays out, in detail, the results to Killick].

Massie and I (Tom Beaver) interviewed Lloyd Swierenga in August 2013, and Lloyd spoke glowingly of Killick:

He was a psychic. He also, I think, was on loan to this planet from some other planetary system, because he'd talk about his home frequently, where he had come from, and he had very good memory; and I don't think he was making anything up. The other thing, he did give a gift to this earth. In fact, the electronics that you're using and we're all aware of is a direct result of him, because he was the co-patent holder of the light-emitting diode [a questionable claim].

As an interesting footnote on Killick: According to his resume, he had worked for Avro Aerospace in Canada in the 1950's at the time it was working on the so-called "Avro car," which was a secret American Air Force-funded "flying saucer" that was designed to go Mach 9+ (and which, according to ufologists, was reverse engineered from alien UFOs). The Avro

¹⁸ Various Masons seemed to have gotten interested in 'buried ancient treasure' in various places; these treasures were said to be from various places, including ancient Egypt, and/or from the Knights Templars, and/or the Aztecs, you name it. Masons who invested in such searches included FDR and John Wayne. Additionally, Fetzer was quite taken with the *Life and Teachings of the Masters of the Far East* series of books, written by purported Arizona mining prospector Baird Spaulding in the 1950s.

car had stability problems at both high speed and, particularly, low speed, and was scrapped ... though its 'flying wing' technology eventually led to the B2 bomber.

As another footnote, I, Tom Beaver, somewhat knew Jim Keating for the 20 years I worked for Inner Light Ministries, because Jim and his wife would come to the large ILM events in the Michigan-Indiana area. I never got to know Keating in any depth, but he would mention from time to time that he and John had been friends in the 1970s. My internal reaction was always, "Yeah, right," because that was an easy thing to say. Quite a few folks over the years had presented themselves to me as 'old friends of John.' And I remembered one incident in particular in the late '80s, when I was living with John, when Keating and his wife rang the Rhea House doorbell unannounced—I believe it was at Christmastime—and John had me politely shoo them away without letting them in ... I do remember that they were a little incredulous at not being let in to see John. However, as you can see, Keating was one person who was not exaggerating his connection with John.

Which brings us to Cleora Daily, a member of the early 1980s Monday Night Group (and the wife of Chuck Spence at that time). Cleora's introduction to John Fetzer was through Ken Killick as well, but Cleora was not actually in the Les Initiates group. Cleora herself tells the story in her October 5, 2011 interview with Massie and Beaver:

In 1981 I went on a trip (with a tour group) into Egypt, and it was called "Atlantis Rising." And two of the people who were on the trip lived north of here [Cleora was from Kalamazoo]. It was a Mary and Dean Hardy, as I remember their names. ... The trip, once we got over there, went bankrupt ... So I had a little trust fund and I thought well, I can donate some money to this [to keeping the trip going]. ... Then when we came back, Dean and Mary knew about it [what Cleora had done to save the trip]. ... They told a man in Canada, a clairvoyant mystic called Ken Killick, and Ken—who was associated with John Fetzer then ... I was to meet Ken. And Ken, when he met me he said, 'I'm going to introduce you to a man I want you to meet.' And then he introduced me to John. And he said that John had a certain spiritual focus, but he had nobody to talk with about it.

This was a common misconception at the time—that John had no one to talk to about his interests ... it may well have been a story spread by John himself to certain folks.

Cleora kept up her acquaintance with the Hardys: "I used to go out there and, in fact, I built my own little pyramid." And Cleora has a recollection of talking to Killick and John Fetzer at the Hardy house as well:

I do remember when Ken and John and I were sitting together, Ken Killick said, "Well, you know, we were talking about atoms and the space between, and why not be able to just put your hand through a wall if there's all this space and everything, and you have space within your hand." And then Ken said something like, "Well, Cleora, why don't you just walk through this table?" And I said to Ken, "After you."

According to Swierenga's interview with us, it was Killick who recommended to the Hardys to build a pyramid on their property, to help their son who was autistic (supposedly, according to Mary and Dean, due to the UFO encounter). And, Swierenga insisted, Killick influenced the design of the Fetzer Administration building as well. "Kenneth had an effect on that building in talking with Mr. Fetzer," Swierenga told us. "I mean, I'm convinced of that. And some of those conversations I was—you know, I was privilege to."

And, as a final piece to this—Chuck Spence was Cleora's husband at the time Cleora met John. Cleora told us:

My husband at the time was very interested and also was open. And so that's how Chuck Spence then also was introduced to John Fetzer, because we [Cleora and Chuck] were married at the time ... Chuck got involved because Chuck—at the time John's wife was still home under 24 hour nursing care, but then she needed to go into a nursing home. And so Chuck went and visited her every day. And John was touched by Chuck's doing that, and then John and Chuck became kind of close. And then John said, "Well, I'd like you to be president of this health organization that I'm going to create." ... Chuck was getting his doctorate degree and Ken Killick, the clairvoyant, had said, when he first met me ... "Your husband is going to be busy. He's going to ... become related to a health organization."

Chuck indeed became the head person at the Fetzer Foundation for a short time before Swierenga came in and Spence was shifted to his number-two.

It was not long after this, in later 1981, that Killick was suddenly 'banished' as far as John Fetzer was concerned. And soon after that the Monday Night group was formed. Cleora was asked to join the group, she told us: "Kind of right at the beginning. ... we were called the Spiritual Advisory Core Council Group. Wordy. ... It was Mike Gergely ... Carolyn Daily ... Bruce Fetzer. He [John] had brought Bruce [Fetzer] into town, his nephew. And then, of course, Jim Gordon, myself, Chuck Spence, and then Elizabeth ... Sister Liz [a nun at Nazareth and teacher at Nazareth College, who got into hot water for teaching Silva Mind Control and also a course called, Parapsychology and the Bible]." Cleora here missed naming Dr. Margaret Zolan who was Rhea's doctor and the widow of Mike Gergely's former law partner, and missed as well regarding naming Margaret's husband, Frank Henry. But Ken Killick was not a member of the group, because John had suddenly disassociated with him. Cleora said, "Killick was not [in the group] because of Jim Gordon ..." The issue with Killick was, according to Cleora, that, "Ken definitely wanted—he had more of an ego—he wanted to be involved" in John's life.

And also regarding Killick, Bruce Fetzer had this to say in his October 18, 2011 interview with us: "Summer of '81 was the baseball strike. Ken Killick seriously embarrassed John because he got, psychically, some information for John. John went into the owners' meeting to use that information, and it turned out to be the wrong advice. So John was kind of seething and breaking away from Killick—who also had just claimed to be Melchizedek. And so John was in the transition between Killick and Jim Gordon." It should be noted that Jim Gordon also 'channeled' for John (the channelings are preserved in the Fetzer archives) some disparaging comments on Killick at the time—competition among psychics for John's attention?

By 1984, when John had sold the Tigers and the Fetzer Foundation had its first major infusion of tens of millions of dollars, John hired Lloyd Swierenga as Executive Vice President (John himself was still President), and Chuck Spence became Vice President and Head of Programs. According to Bruce Fetzer, John hired Lloyd largely based on past life readings from Jim Gordon.

Lloyd Swierenga has a Doctorate in Education and had been working as a special assistant to the president of Western Michigan University when they were going through a

building phase in the later '70's, including the Fetzer Business Center. By 1984, when John hired him, Lloyd had left WMU and was doing business and tech consulting. He was also working with Ken Killick in Toronto, and was president of Les Initiates in the U.S.

Swierenga talked in his interview with us about how, from his point of view, he gradually became associated with John:

In the 1970's ... there were a number of study groups along esoteric lines of one type or another. ... I would join—or I'd go to these groups and investigate this group and that group, so on and so forth. Well, every once in a while Mr. Fetzer would float in to one of these groups. And he was always very much in the background. People seemed to—well, they did respect him, but they seemed to just let him be who he was, you know? Didn't make a big deal out of it. In fact, I'm sure that I attended several groups that he participated in—and he didn't participate on a regular basis, to the best of my knowledge at that time. He'd come to this group and be there, then come over to this group and be there, and so on and so forth. ... I'll bet you that in those meetings maybe I saw him—he'd float in—I'd see him once a year or something. I mean, I had never established a personal relationship with him, not at those meetings. It was very interesting. I was—I had my own consulting business in organizational development and I was working down here in Kalamazoo, working with smaller companies. And one day out of the blue I get a call from Carolyn Dailey.

John hired Swierenga first to install a computer system ... and soon—evidently based upon John Gordon's 'past life recommendation,' Lloyd was Executive VP and in charge of building the Fetzer Administration building.

One other note: As stated, Swierenga was the head of the American "Les Initiates" at the time, which had the IRS status of a church (501(c)3). When I (Tom Beaver) was Treasurer of Inner Light Ministries, I had in my possession the old paperwork for Les Initiates, showing Swierenga as President and a later version of the paperwork showing John Fetzer as President, and then a letter from the IRS saying that a name-change from "Les Initiates" to "Inner Light Ministries" did not affect the legal status as "church." According to Bruce Fetzer, John was having trouble managing how to separate Jim Gordon/ILM from the Foundation (which is what Jim wanted, as did the next Fetzer Foundation President, Glenn Olds). But this was a time period where getting "church status" from the IRS was difficult. So here we have John's solution to that problem—John had gotten control of Les Initiates from Lloyd, so John simply changed its name to "Inner Light Ministries" and turned it over to Jim Gordon to run as Jim's own church. Subsequently, upon John's death, Jim Gordon officially became President of ILM, etc. And, one could say, this completed Jim's 'defeat' of Ken Killick as John's personal psychic and spiritual advisor.

Three Final Footnotes

- Interestingly enough, Jim Keating did not cross paths with either Sister Elizabeth Reis or with Cleora Daily. Evidently, Sister Liz's activities at Nazareth and with teaching Silva Mind Control began just after Keating left there. And Cleora didn't meet the Hardys and become involved in Les Initiates until 1981, after Keating's involvement with John had lessened.
- Also in the 1970s, it should be noted that John was meeting with Judy Skutch, and also meeting the people she introduced him to, such as Helen Schucman, channeler of *A Course in*

Miracles; Ed Mitchell, founder of the Institute of Noetic Sciences (IONS); and Dr. J. Allen Hynek who worked on Project Bluebook, and so on.

- And while this was all going on, remember that in 1976 John (and Carolyn), and then Rhea, were also initiated into Transcendental Meditation, and for about two years John was quite sincere about it, meeting with Maharishi Mahesh Yogi and his ‘people’ in both Los Angeles and in Switzerland, as well as advising them regarding their several television stations, etc.

The bottom line of this memo is as follows: The 1970s, when John was also in his ‘70’s, were a decade of intensive metaphysical exploration by John Fetzer.

**The Monday Night Group
(October 18, 2011)**

Recently, Larry Massie and I conducted a group interview with the remaining members of the Monday Night Group, which met with John Fetzer from mid-1981 through later-1985, and which was called by John Fetzer at the time, the “Advisory Core Council.”

I have also been studying, and have interviewed Bruce Fetzer regarding, the 30-plus letters that Jim Gordon wrote to the group as “channeled material.”

So this is a good time to present to the Memorial Trust a little synopsis report on The Monday Night Group.

The members of the group were:

- John Fetzer
- Mike Gergely
- Carolyn Dailey (aka “Lynn”)
- Margaret Zolan, Rhea Fetzer’s doctor, and Margaret’s husband, Frank
- Sister Elizabeth Reis (Margaret Zolan had taken Silva Mind Control and “Sister Liz” was teaching it out at Nazareth College; so John and Lynn took Silva from Sister Liz and she was invited to join the group)
- Chuck Spence who initially was in charge of taking care of Rhea at the house, and later Chuck’s wife, Cleora Dailey
- Bruce Fetzer (by mid-1982)

The weekly Monday Night event consisted of:

- an opening meditation, followed by
- an open sharing—what happened that week that was of interest, etc.,
- then there was spiritual material that they would study:
 - i. often they would study a passage from *A Course in Miracles*
 - ii. sometimes they would study a section from the *Aquarian Gospel*
 - iii. Jim Gordon did one or two “live channelings” for the group, but, mainly, we have over 30 letters from Jim Gordon to the group. Jim would do a written

channeling to the group from Master Jesus or the Archangel Michael, once from Abraham Lincoln, and he routinely channeled Great White Brotherhood Masters, Comte de St. Germain and Paul the Venetian, Quan Yin, and, more than anyone else, a higher “Master of Inner Light” who Jim called Cato (who had been 13 times an Egyptian Pharaoh). These letters would be sent out to the group ahead of time and discussed at the meeting, sometimes with Jim on the phone.

- Finally the meeting would close with the Great Invocation—and off they’d go to a local restaurant, Chicken Charlie’s!

The messages from Jim would be about the spiritual importance of the Fetzer Foundation mission. Here are just a few samples:

November 23, 1981: “Things are still moving along on the inner planes a great deal toward the formation and success of the Fetzer Foundation. Last Monday the energy shifted some, and it is now more of an influx of karmas and energy from our lifetime in Israel at the time of Jesus. A great influx of spiritual energy and goals has been put into motion again, which started some 2,000 years ago, in Israel.”

December 20, 1981: “Beloved brethren—it has been many years since we have gathered together such as this ... It has been many lifetimes since we talked ... For the purpose that you have joined together again as a group ... as one ... is of great importance to humanity as a whole ... The last time we communicated with you was some 2,000 years ago ... And now you have come together yet again for another goal to be accomplished ...”.

July 12, 1982: “This Foundation exists, not because you want it to exist, but there is a necessity. If there were not a need we would not be working with you at this time. You will have to give up much on an individual level. ... The idea and the concepts you are setting down within the Foundation are somewhat different from any other Foundation previously brought about. ... No other Foundation has the spiritual footing and the spiritual heading. This is why it is so important. It is why we are here today.”

July 29, 1983: “Just as those who signed the Declaration of Independence were the fathers and parents of a new nation, so too here—those who put their names upon the Foundation become the parents who must guide and raise that child to fulfillment. ... The idea and the concepts you are setting down within the Foundation are somewhat different from any other Foundation previously brought about.”

And John wrote to the Group, as in a cover letter, to this July 29, 1983 channeling: “Just as the Founding Fathers at that time were carrying forward a movement of great importance to the world, so the Advisory Core Council is to carry on the spiritual goals and see that the Foundation fulfills its intended purpose. As father of the Foundation I cannot emphasize too strongly the sanctity of this spiritual group.”

Sometimes specifics about the Foundation’s mission and organization were channeled, which followed the general format that Jim had used to present AMPRA to John in 1981. AMPRA (American Medical and Psychic Research Association) was an organization that Jim

helped put together in the late 1960s/early 1970s in Sedona, and which operated there for a few years. The 1980s Foundation followed the general AMPRA outline of Mind-Body-Spirit research and education, and initially the Group also considered a clinical healing branch that AMPRA had. These concepts continued in general principle at the Institute into the 1990s as well, of course.

John always wanted an in-house lab to be part of the Fetzer effort; this notion came from channelings, such as: December 21, 1981: “There will be (healing) instrumentation coming to you that will aid in your development ... Much of it has been developed in the past in the times of Lemuria and Atlantis... There will be other instrumentations ... within the next 25 to 35 years ... The Ark of the Covenant was such an instrumentation ... The Foundation is an experiment that we are conducting ...”.

Even though specifics were presented as to the format of the Foundation, it was stressed that it was up to John and his cohort to take responsibility for the end result. For example:

May 24, 1983: “We of the Masters of Inner Light call you to focus your attention daily on the Foundation principles ... it is up to each of you, as individuals and as a group, to find the clarity and to find the answers as to the direction you as souls and as a Foundation wish to take—whether it be through education, or through healing, or through research.”

Towards the end of the five-year Monday Night Group period, the messages began coming from an even higher group called “The Silent Ones,” and these messages were solely spiritual.

Besides the weekly meeting, other Monday Night Group events included other activities. Early on, Sister Liz taught Silva Mind Control to John and Carolyn in John’s office, week by week, and then later the rest of the group took it as well; and most of the group including John took a follow up course from Jose Silva himself (Silva Mind Control taught what might be called a form of remote viewing).

A man named Joey Jochmans taught the group a workshop on dowsing, and also dowsed a map for the location of the Foundation Building — first he picked Bimini but was redirected to select a site in the Kalamazoo area! Jochmans’ dowsing settled on two properties, one of which is the current property, but not before John and the Monday Night Group did a session with Jochmans on the undeveloped Maple Street lot across the street from Broadcast House (in downtown Kalamazoo) with tarot cards to determine if that should the location.

The group, including Jim Gordon, took Sister Liz’s weekend Listening Workshop at Nazareth College, as well as a dream workshop which triggered profound experiences for some of the group. The group would also assemble at John’s house for Christmas and other family-type gatherings.

After John had his heart attack, and went to Tucson to recover in the fall of 1985, the Jim Gordon sessions moved more to the Foundation Executive “Core Group” of Bruce, Carolyn, Chuck and Lloyd Swierenga, and the Monday Night Group met less and less and eventually ceased.

The Monday Night Group was crucial to John at the time to develop, build, and maintain the “Spirit” of the Fetzer Foundation as it was being formed. And it was profoundly spiritual for each of the members individually as well.

Part VII.
The History of the Fetzer Institute Logo

The Origin of the Fetzer Logo
(May 22, 2012)

The Fetzer Logo at the top left of this page was designed by Jim Gordon in the mid-1980s. Jim discussed the process of designing the logo and its metaphysical origin and meaning in a 1996 Oral History with Phil Mason; in a 1985 “channeling” by Jim to the then-president of the Fetzer Foundation, Lloyd Swierenga; and in the 1996 Oral History of Jim Gordon. Here Jim explains: “I had designed a logo of the institute a long time ago. The original design is the actual emblem for the Archangel Michael. I need to find it, so I can show it to you” (pp. 93-94).

AAM Symbol Jim Gordon gave JEF (TB memo) May 2012: “It was on the [Fetzer Foundation] letterhead at first, but it was too complicated. There was a Star of David in it, and the Star of David got people confused—since the Star of David to a lot of people means Jewish, they might think this was Jewish organization. There were too many symbolic, metaphysical, mystical symbols in it that disturbed people. So John asked me to bring it down to a very central, simple symbol that would still hold a lot of meaning. I designed the triangle with the ‘j’ and the ‘P’ in it. It’s a triangle, and then it has a ‘j’ coming down, and an ‘P’ reaching up, and kind of hooking into that ‘j.’ It symbolized John Fetzer, but it also symbolized God reaching down, and the man reaching up. It also had the sine curve in it, so it was a combination of a lot of different things in one symbol. It was what Spirit said to use. So that’s what then became the symbol for the Institute. They took that triangle and made it into the building, and then the ‘j’ and the ‘P’ reaching up, they took and moved it into the shape of the lobby. That’s kind of how the building began.”

On May 22, 1985 Jim Gordon “channeled” a “spiritual being” named Cato for the Fetzer Foundation’s then-president Lloyd Swierenga. Jim did many channelings (we have transcripts of 22 of them) of Cato in the early-to-mid 1980s for John Fetzer; and for John and the “Monday Night Group” which met in the early 80s; and for John and the “Core Group” of Foundation executives in the mid-1980s, which consisted of President Lloyd Swierenga, Bruce Fetzer, and Carolyn Dailey. Cato claimed to come from a “spiritual level” higher than that of the Theosophical Great White Brotherhood (some of whom Jim also channeled for John and the Monday Night Group at times).

In this May 22, 1985 session, Cato responded to questions from Lloyd Swierenga regarding the Fetzer Logo (which, again, is in the upper left corner of this memo, and which Jim Gordon had designed):

Swierenga: Some time ago the Fetzer Foundation logo was developed. And I really need to know for publication purposes and also for employees: What is the symbolism of the symbol?

Cato: Which symbol are we discussing?

Swierenga: The triangle with the double-J.

Cato: If you would hand it to me please [Note: it was handed to Jim-as-channeler, and Cato “looked” at it “through” Jim’s eyes].

As you look at the triangle you will see that there is a great deal of life force flowing from the higher regions, coming down to manifest in the physical point at the base. This knowledge [is] the knowledge of the higher regions, coming down to focus into the physical planes of life at one point in time, in space. If you look at this triangle, the upper line forming the top of the triangle symbolizes the great knowledge of the inner regions. And this symbolizes a foundation of knowledge that is placed here that can be reached through awareness. And from the preachment forms the point in time and space that the Foundation, the organization that you are putting together, represents at the bottom of the triangle—as it reaches up with open hands, outreached arms, forming the closure of the triangle itself. As it reaches up and grasps hold of that knowledge of the higher region, you find the knowledge beginning to funnel down to that point that is the Foundation that you are putting together at this point in time and space. And so, this triangle represents the downward flow of knowledge from the higher regions to the lower, to manifest in the physical realm for the upliftment of mankind.

And as you look in the center of the triangle you see two energies, the two symbols of flow. One coming down from the higher regions, flowing down; another reaching up from the point in time and space that is the Foundation, and merging with the energy flowing downward. It forms a cycle of balance, the yin and yang, the sign of balance in man. There must be that balance of inner and outer action—the flow from the higher, and the flow from the outer, from the lower, in order to be rebalanced in mankind, in the Foundation and its activities, as well as on an individual level. And so, as you look and see, you will see actually a straight line. This symbolizes man standing tall and straight in his knowing of the physical as well as the higher realms. And you will see also, the symbol of the yin and yang as they flow across the base of man, showing balance within the individual and in humanity.

Does that offer that which you wish to know?

“Symbolism of Institute Logo” (April 18, 2008) by Dena O’Flynn

The logo of the John E. Fetzer Institute is rich with symbolic meaning, both in its entirety and within each of its elements. The logo has been reproduced above in black and white for your convenience.

As a whole, the logo symbolizes the life force from the higher, spiritual realms flowing down and manifesting at one point in time and space. The visual flow of the inverted triangle is downward to a point, showing in one image how knowledge, wisdom, and spiritual understanding flow from the universe, and are funneled to us when we take time to listen.

External Symbolism

The upper line of the inverted triangle symbolizes the great knowledge of the inner, or spiritual, regions. This is the fundamental spiritual knowledge which can be reached through active effort on our part.

The point at the bottom of the triangle symbolizes the Fetzer Institute itself—the corporate entity, the physical building and the employees. The Institute, created at a point in time and space, is trying to share greater awareness and understanding with the world.

The side lines that complete the inverted triangle visually represent the people involved with the Institute seeking greater knowledge, specifically in the area of holistic medicine. It also represents the path that knowledge takes when it is given to people—a downward flow from the spiritual to the physical realm. Another way to look at this is to see the people of the Institute reaching up with outstretched arms for knowledge and receiving it through their willingness to be open and vulnerable to the process of education and research.

In conventional western spiritual wisdom, the inverted triangle can also stand for the Trinity: Father, Son, and Holy Spirit. The Father, signifying will and power, is represented in the upper right point. The Holy Spirit, or active intelligence, is shown in the upper left point. And the Son, a representation of love and wisdom, is associated with the bottom point. This again relates to the concept of spiritual wisdom flowing downward and manifesting at a point in time and space in the physical world. For Christians, this manifestation was embodied in Jesus of Nazareth.

There is also a second trinity describing each person and their relationship with others. When we care for and understand ourselves on the physical, mental/emotional and spiritual levels, we are better able to understand and care for others. And the more wisdom and knowledge we can attain, the more we can serve and share with others. So, the three sides of the triangle stand for the physical, mental/emotional and spiritual paths we are all walking.

Internal Symbolism

The stylized, linked “j” and “f” has several different levels of symbolism. The most immediately obvious is that these are John Fetzer’s initials, so the motivation and energy of the founder of the corporation is present in its logo.

The “f” is designed in the simple manner of a shepherd’s staff, the traditional biblical symbol of spiritual protection and guidance.

The “j” and “f” together symbolize the linking and integration of many forces, methods, and paths. This is in keeping with the Institute’s philosophy of exploring and using many different ways to help people achieve and maintain good health.

This symbol also shows the flow of physical and spiritual energy up and down, with a merging of those energies at the center where the “j” and “f” meet. This is a sign of balance in humanity, like the yin and yang in traditional Eastern thought. It shows that both inner and outer awareness and action are necessary to a balanced life. In addition, as they come together in the center of the symbol, the “j” and “f” create a straight line. This symbolizes humanity standing straight and tall in the flow of knowledge coming from and through all realms.

The joining of the two letters also creates a stylized cross. This stands for freedom from physical pain and bondage. It is another reminder that the Institute’s activities are devoted to helping people find proper balance in their lives and free themselves from ill health and negative attachments to the physical plane. The center also can be looked upon as a sinusoidal wave, a representation of the fundamental alternating electrical currents of life.

This is a reminder of how important it is that we get in touch with our basic life-giving energy in the physical realm, and transform that into higher knowledge for use in serving others.

The Colors

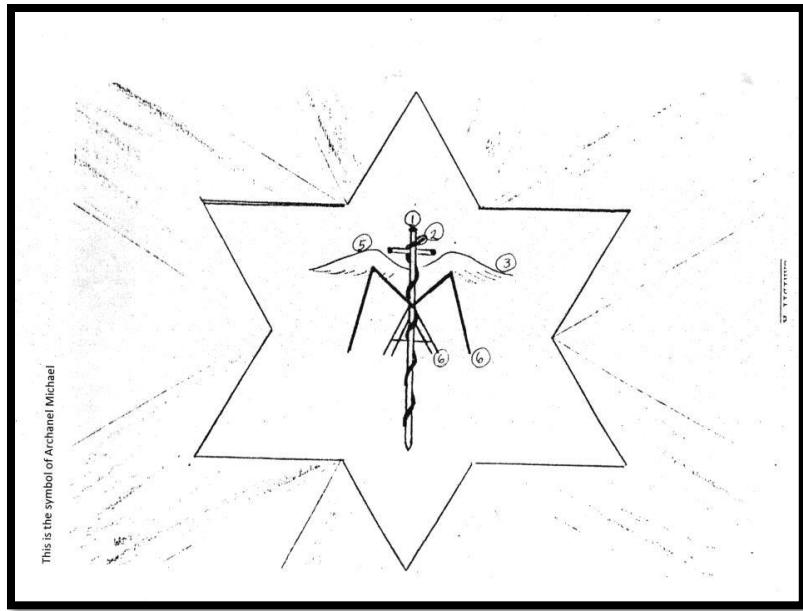
The Institute logo is used in either gold or royal blue. Each color has a different and specific meaning.

Gold is indicative of higher wisdom—a symbol of Christ consciousness coming into manifestation on the physical plane. Like the physical metal, the color stands for spiritual clarity, purity, indestructibility and wealth. For the Institute, it symbolizes the higher spiritual wisdom being brought forth and shared with others.

Blue symbolizes the balancing of physical and auric energies, and has long been regarded as a powerful color associated with healing. It is also the color of mental/intellectual wisdom and understanding. Therefore, it is a primary visual symbol of the Institute's commitment to research in the area of holistic health.

**The Background Behind the Symbol that
Jim Gordon Passed Along to John Fetzer
(May 22, 2012)**

The symbol that Jim Gordon would see inwardly when the Archangel Michael appeared to him, was sketched by Jim on the cover of the AMPRA materials, which had been presented to him by Michael (“AAM”). A copy of this sketch appears here (above, with various parts numbered—the numbered-explanations are detailed in this memo). The AMPRA materials were given by Jim to Mike Gergely (in a roundabout manner, through Mike Wunderlin) who casually passed them along to John Fetzer. When John saw the cover he recognized the symbol (which I refer to as “The Symbol”) on the cover. According to Gergely, John exclaimed, “I’ve been looking for this all my life!”— and demanded to meet with Jim Gordon. And so soon after came the first meeting of John Fetzer and Jim Gordon. How was it that John had recognized The Symbol? This memo discusses the background behind this important event in the history of John Fetzer and of the Fetzer Institute.



The Origin of the Symbol – Jim Gordon

In Larry Massie’s June 2011 interview with Jim Gordon, Jim said:

When I was young, when I was 17 and 18 years old, the Archangel Michael ... used to come in and give me information about different things to do. And he gave me this packet of material that I wrote out, and that ... became AMPRA, the American Medical and Psychic Research Association.

And so whenever he (AAM) would come in, there would always be this emblem or symbol before he came in. And so I had drawn that out just because I liked it. And so I put that on

the top of my AMPRA papers. And so when John saw that, he immediately recognized it from something he had seen in dreams.

In addition, Jim had said in an earlier interview in 1984: “Michael had been one of my guardian angels since I was a child. And so there wasn’t really a new agreement on the (Fetzer) Foundation (in 1981, when Jim met John). All it was at that time, he (AAM) told me that I would live to see the fulfillment of that which he had given me 10 years before.” And of course “that which he had given me 10 years before” (circa 1972) was the AMPRA materials, which, when Jim passed them on to John, were adapted by John to become the program of the Fetzer Foundation for the 1980s.

AMPRA itself had actually become an organization in the early 1970s in Sedona, Arizona, but it fell apart after just a couple of years, when its “backers” had a falling out. And so, almost ten years later, the AMPRA materials were passed along by Jim to John, and John “recognized” the symbol on the cover and was drawn to it.

Why Did John “Recognize” The Symbol When he Saw it?

In Jim Gordon’s interview with Larry in June 2011, Jim said, “When John saw that [symbol/sketch], he immediately recognized it from something he had [seen] in dreams.”

And there seems to be more to John Fetzer’s recognition than merely dreaming about it. For John had been a Freemason since 1934, and had in fact attained the Masonic pinnacle of the 33rd Degree in 1969. It is well known that the Masonic tradition includes a substantial emphasis on metaphysical symbols. So the question arises: Did The Symbol that was on the cover of the AMPRA materials approximate a Masonic symbol?

I have spent some time researching this question—with some pretty good success. “The Symbol” is a Caduceus—a sword or staff (labeled “1” on Jim’s sketch) wrapped by a serpent, (labeled “2”) with wings at the top (labeled “3” and “5”)—contained within a hexagram—a six pointed star. Plus the letters “AAM” (labeled “6”) are stylistically written upon it. And, it is significant that both the Caduceus and Hexagram are symbols in the Masonic tradition.

A Caduceus is at the top of the staff carried by the Masonic Order’s “Senior Deacon” of the Temple, as he leads the initiates around during the 3rd Degree Masonic Initiation to become a “Master Mason,” that John would have gone through. From what I understand, at one point the initiate may be on his knees staring right at the Caduceus in front of his face. So John had definitely seen the Caduceus in his Masonic endeavors. In the *Masonic Dictionary*, the final paragraph says:

The Caduceus—the original meaning of which word is a herald’s staff—as the attribute of a life-restoring God—is in its primary meaning the symbol of immortality; so in Freemasonry, the rod of the Senior Deacon, or the Master of Ceremonies, is but an analogue or representation of the Hermean Caduceus. This officer, when leading the aspirant through the forms of initiation into his new birth or Masonic regeneration, and teaching him in the solemn ceremonies of the Third

Degree the lesson of eternal life, may well use the magic wand as a representation of it, which was the attribute of that ancient deity who brought the dead into life.¹⁹

An accompanying illustration shows the “standard Caduceus” pictured (at left) below, and as carried by Hermes (at right).



The hexagram is discussed as a Masonic symbol as well:

The Hexagram: Star of David, or Magen David (Shield of David) historically was not limited to use by Jews and, like the pentagram, served as a magical sign or decoration. While the Jewish community of Prague adopted the Star of David as its official symbol in the 17th century, it continued to be used as a simple decoration or superstitious protection against evil Spirits with no particular Jewish significance throughout the 18th and 19th centuries.²⁰

A Masonic medal composed of a hexagram with the Masonic compass above it is pictured below.

¹⁹ www.masonicdictionary.com/caduceus.html

²⁰ freemasonry.bcy.ca/symbolism/hexagram/index.html



Thus it is quite possible that when John Fetzer saw The Symbol that had been passed along to him by Jim Gordon, John was familiar with its “look” from his background in the Masonic Lodge.

In my view, this finding doesn’t diminish the “mystical” part of the story of John’s meeting Jim; in fact in my view, it enhances it—it makes it more believable that John would have dreamt this symbol-combination shortly before it was delivered to him “in black and white.”

Did John Recognize the Symbol as a Symbol of the Archangel Michael?

Is The Symbol in fact a recognized symbol of the Archangel Michael? And, as a corollary, is it a symbol of the Archangel Michael that a Freemason might have come across in the Masonic tradition?

First off, it should be said that in my research of John’s spiritual search over the past year and a half, we have looked for, and enquired about, any mention of the Archangel Michael in John’s life which predates John’s meeting Jim Gordon in 1981—and we have found none.

And in Larry Massie’s June, 2011, interview with Jim Gordon, Larry asked specifically whether John was interested or knew about the Archangel Michael before meeting Jim, and whether John was therefore interested in the symbol because it represented AAM. Jim answered: “He wasn’t so interested in Michael. He was just interested in ‘this emblem’ that he kept seeing (in his dreams) all the time.”

In addition, in conversations that Jim Gordon has had with me (Tom Beaver), and with Bruce Fetzer, Jim has stated that AAM began working subconsciously with John in the 1960s, but not consciously until Jim came into John’s life, and began channeling AMM to John and the Monday Night Group in late 1981 or early 1982.

There is no question that if John had not consciously associated The Symbol with The Archangel Michael when he first laid his eyes on it, then he quickly “got the message” that, in fact, The Symbol did represent AAM. For in the very first in-person conversation Jim had

with John (with Mike Gergely and Carolyn Dailey present as well), when John summoned Jim up to Kalamazoo on August 5, 1981, Jim explained the symbol in detail, stating, “Back in 1972 AAM started giving me all this detail...” And Jim explained it all: the caduceus, the two triangles comprising the hexagram, the wings, and of course the initials “AAM.” Jim said,

he [the Archangel Michael] was explaining that the Star of David was used as a focus because it represents the two triangles of life—one of the energy coming downward as he and the Masters on the inner planes focus it down; and then those receiving the energy on the physical plane begin to focus the energy upward. As these energies come into balance, it will create a Star of David, which would represent a spiritual awareness within the organization. ... In the caduceus is the ancient symbol of the snake [labeled #2 on the sketch] representing the kundalini and the column representing the sushumna where the chakras are actually focused. The kundalini, then, is the force center coming up the shaft [labeled “1” on the sketch] ... Then the wings [“3” and “5” on the sketch] represent a certain spiritual power of an initiate in spiritual truths. A lot of it is based on what he [AAM] told me—ancient principles in Egypt and in India. And he said that a lot of the people who would be coming into the organization (AMPRA) would have been knowledgeable and would have received initiation in Egyptian truth and in Indian truth in past lives. The symbol would symbolize the awareness that they had attained in past lives and would be manifesting again in this lifetime to the organization. ... He put his initials on there, AAM [Arch Angel Michael, labeled “6” on the sketch], as a focus of his own energy because he said he would be the one who would be the power behind the whole organization.

A few months later, on January 5, 1982 Jim, in a channeled letter that John brought to the whole Monday night group, ‘brought in’ AAM, who explained, through Jim as channeler, The Symbol in great detail to all of them. AAM (through Jim) said, “Where the upward triangle manifests the trinity energy for mankind to upgrade his physical evolution, so too, we must have a balance of that energy to help in upgrading the spiritual evolution ... thus we have a ... downward triangle of energy ... a down-flow of the trinity energy to merge and harmonize with the upward flow. ... The upward triangle is outer service, the downward triangle is inner service.” And, he went on, “Upon the sword is a snake indicating the power to manifest within the Foundation, and signifies the healing, the potential healing power the Foundation holds. The wings extending from the sword/cross indicate the illumination of Spirit within the Foundation, and signifies the great spiritual awareness and purpose of the Foundation and the purpose that the Foundation is meant to express.”

Thus, it is Jim Gordon who overtly brought the notion of the AAM to John Fetzer, in the latter part of 1981.

However, that said, it should be added that, AAM is part of Masonic symbology and lore, and AAM is commonly associated (in the Masonic tradition and elsewhere) with symbols that reasonably approximate The Symbol that Jim passed along to John. To illustrate this, here are three symbols of the AAM that I came across in a casual perusal of the internet. And the third, it should especially be noted, is a Masonic pendant.²¹

²¹ www.archangels-and-angels.com/aa_pages/correspondences/angelic_symbols/symbols1_michael.html; Archangel Michael Sword in the stained glass of a Catholic Church picasaweb.google.com/lh/photo/2VEB38HpClrDcVQCLnqubw



A pendant sold by the Masonic Order of the Archangel Michael. One side has a cross (or staff/sword, they're the same symbols metaphysically) with wings and an upward triangle. The other side has Michael using the sword to subdue the serpent.



Archangel Michael Sword in the stained glass of a Catholic Church

And so, in conclusion, evidence and testimony shows that: (i) John had been “dreaming” about The Symbol when Mike Gergely passed it along to him; (ii) John also had a conscious familiarity with the components of the symbol from his Masonic background; (iii) if John did not immediately associate The Symbol with the Archangel Michael when he first saw (or dreamed) it, it was at least not a completely foreign concept to him either, and thus he quickly accepted the notion.



A pendant sold by the Masonic Order of the Archangel Michael. One side has a cross (or staff/sword, they're the same symbols metaphysically) with wings and an upward triangle. The other side has Michael using the sword to subdue the serpent.

Part VIII.
The Fetzer Institute Building Symbols

The Symbolism of the Fetzer Institute Administration Building
(May 2, 2013, revised June 3, 2013)²²

The first thing a visitor to the Fetzer Institute notices as he or she walks up to the Administration Building is ... the unusual shapes, which create a subtle but powerful ambience of something futuristic (even ... Atlantean?), while at the same time ancient, and sacred—and Egyptian.

John Fetzer implemented these features deliberately and intentionally, since John personally supervised the design of the building. A lot of money, time, and focus were put into these features by John. So it is clear, by going to this trouble, he was sending a “message” to those of us walking the halls of Fetzer in the future ... and, as we’ll see, maybe John intended even more than just a message. So ... What were these shapes and symbols intended to represent by John? And why did he have them prominently featured in the environment of the Institute?

The fact of the matter is that, while John Fetzer’s public life was one of tremendous business success, in John’s core—motivating, powering, and guiding him—was his profound dedication to esoteric (inner-oriented, inner-sourced, inner-directed) spirituality. And the symbolism of the Administration Building metaphorically broadcasts the story of this interest, for all of us who are part of “Fetzer Inc.” to see, as we take “a spiritual tour through the Administration Building.”

First off, a short initial detour into John’s lifelong spiritual journey will give us background necessary to understand these symbols.

John’s Life: Manifesting the Spiritual in the Physical

John’s lifelong spiritual dedication had its organic roots in at least two profound spiritual experiences that he had in his youth: The “elevator experience” where as a nine-year-old he was taken out of his body and up into the cosmos by Jesus Christ; and “the swine flu” experience where the 17-year-old John was left for dead from the flu, but he survived and dedicated his life to God’s service. We have all heard about these experiences by now; but, as John said to me (Tom Beaver) in his final years, these were defining early influences on his whole life. These episodes gave a young John Fetzer the unique gift of direct spiritual experience, and the spiritual world was forever after more to John than merely an afterlife-place, where rewards would be given in return for a life properly lived. The spiritual world was an actual reality for John, not an article of faith. Anyone who has had a similar experience understands the impact it makes upon his or her life.

²² Note that there were a few documents that went to board and staff in 1987, on the symbolism of the Institute Administration Building; but the communication was cautious and sketchy. I make use of some of it here and there below, but this memo takes a deeper or more esoteric approach to the subject, based primarily upon my many discussions with John Fetzer and Jim Gordon. As always, this memo and the entire set of memos is confidential for the Trustees; any possible further distribution is for the Trustees to decide.

What was this impact? To answer this question I can only speak, again, from my own experience: John's life became an insatiable quest for more—for more of that spiritual experience. That is, he became a lifelong "seeker." And, in addition, John's life took on, in his mind, a spiritual meaning: His life became a mission to play his conscious part in "God's Plan" for the world.

John, as we know, did spend the rest of his life seeking—searching for the means to attain more direct experience of the spiritual world, and also searching for that "spiritual mission" that would be uniquely his to fulfill.

As John went on his spiritual quest, he left the orthodox religious path, "... feeling," John said in his December 3, 1982 interview with Kaye Averitt and Tom Thennes, "that there had to be another outlook ... I felt that wasn't the path I wanted to be on—there had to be another path." And, as seekers sometimes do, John found that there are schools which purport to teach the knowledge as he was seeking—the knowledge of how to re-experience the spiritual world in this very lifetime. The ancient Greeks had a word for such spiritual knowledge: Gnosis. Wikipedia says regarding Gnosis that "it signifies a 'spiritual knowledge' ... in the sense of mystical enlightenment."²³ Gnosis is transcendent, it is direct, experiential, spiritual knowledge, it is "mystical knowing," rather than from rational or reasoned thinking.

Some of the "schools of spiritual knowledge" have been in existence for centuries—prominent among them, in the Western world, are the Freemasons and the Rosicrucians.

In John's case, when he was 33-years-old, he became a Mason, eventually working his way through its many "degrees," including two "Roscicrucian degrees" (that is, pertaining to deeper hermeticism), and after 35 years, he attained the very top of the Scottish Rite of Freemasonry, the rare level of 33rd-degree Mason.

What did John learn from his years as a practicing Freemason? Masons discover that there are secret but universal methods, which are presented to them for spiritual training and awakening. Among these methods are the use of ancient mystical symbols; the use of ritual; the use of crystals; and the use of meditation. John made use of each of these practices in his life—and, as we'll see, he imbued their use into the Fetzer Institute Administration Building as well. For, prominently used by John in his designing and building of the Fetzer Institute, is an abundance of ancient spiritual symbols.

Spiritual symbols, it is taught in schools of hermeticism such as the Freemasons, act as "catalysts" of spiritual experience in a number of different ways:

- Universal spiritual symbols serve to remind the subconscious mind of the existence of a spiritual world, even, according to mystical philosophy, if the conscious mind takes no particular note of the symbol, symbols cause remembrance of the spiritual.
- Universal spiritual symbols also calm the mind, making it receptive to a spiritual direction, and again, this effect is somewhat automatic, even if the conscious mind takes no note of it.

²³ Wikipedia: Gnosis.

• Some spiritual symbols serve as icons for spiritual beings and powers, approximating the actual “look” of the being as seen in the “inner spiritual worlds,” and also carrying the “energy” of the being into the physical world. The symbol that Jim Gordon first delivered to John Fetzer in 1981 was presented as just such an icon of the Archangel Michael. In Larry Massie’s June 2011 interview with Jim Gordon, Jim said: “When I was young, when I was 17 and 18 years old, the Archangel Michael ... used to come in and give me information about different things to do ... whenever he would come in, there would always be this emblem or symbol before he came in. And so I had drawn that out just because I liked it. And so I put that on the top of my AMPRA papers. And so when John saw that, he immediately recognized it from something he had seen in dreams.”

• The Freemasons and Rosicrucians also harken back to particular ancient mystical teachings, whose symbols are used as “object lessons” in their spiritual teachings ... the Rosicrucian tradition traces its foundation to the ancient Egyptians, with their mystical temples and teachings of the afterlife ... and the Freemasons harken back to Solomon’s Temple in Jerusalem, their traditional seat of Hebrew (via Egypt) mystical wisdom and also the original home of the Knights Templar—12th-century monk-warriors who, their tradition holds, rediscovered and guarded these forgotten mystic secrets in the ruins of Solomon’s temple. In Masonic tradition the Red Cross of the Knight’s Templars was worn over the heart on the inside of a special cloak in Knights Templar (York Masonic Rites) rituals. John Fetzer possessed and wore his Knights Templar cloak as he participated in these rituals as part of his Masonic experience, and John carefully saved and preserved his cloak, which lies in the Fetzer archives today, as well as the ceremonial Knights Templar hat which is on display at the Institute.



Fetzer’s Knights Templar cloak

And so, when John built his Fetzer Institute Administration Building, he had it imbued with symbolic spiritual training devices. Much as a Christian cathedral or church is designed to induce a certain spiritual receptivity, so too did John, in partnership with his spiritual advisor Jim Gordon, design the Fetzer Institute Administration Building to induce in the Institute’s employees and visitors alike, spiritual receptivity, inspiration, and, John hoped ... even spiritual experience.

We who spend a lot of time in the Administration Building tend to become blasé about the myriad mystical symbols that surround us when we are there, busy as we are with our everyday tasks. But they were a preeminent consideration in the building for John, and so they are a significant part of the history of the Institute—signifying John’s motivations, hopes and dreams for its future. Therefore, this memo takes us on a stroll through the “symbolic” Fetzer Administration Building. We’ll take our stroll, observe the symbols, and then ask the question: Does this matter today?

A Walk Through the Fetzer Administration Building

The first thing one notices when approaching the Fetzer Institute is the shape of the Administration Building—it’s a triangle!



John once told me (Tom Beaver) that he’d have loved to have had the building built as a pyramid, but worldly considerations of building complication and expense made this impractical—and John was innately practical! So John had the building made into the next best thing in his mind: a triangle, which is the shape of each of the sides of a pyramid (more on the symbol of the triangle later). Pyramids are prominent in the spiritual traditions of the Egyptians, the Mayans, of Hindu-India, and of many other cultures²⁴ as a symbol of transformation from the “four-square solid physical world” up into the heavens to the spiritual. And in fact, John Fetzer (and his wife Rhea) had traveled to Egypt, to India, to Central America—and visited the pyramids in each of these places. And in the late 1970s John had also made visits to the pyramid at the home of Mary and Dean Hardy in Allegan, Michigan—and he meditated inside of it.

In Jim Gordon’s June 20, 2011, interview with Larry Massie, Jim said, “The Institute is built based on the pyramids of Giza. I went and took photographs of the pyramids for him and, you know, wrote down the materials. He wanted to know the materials that were in each of the pyramids. So I got entry into the first two, and then the Great Pyramid ... we used

²⁴ Wikipedia: pyramid

materials and colors (specifically, grey, black and red granite) similar to those for the building of the Institute.”

A pyramid, as a symbol of “four-square matter” rising up into Spirit, is a prominent symbol in Masonry and Rosicrucianism. And in those traditions, a pyramid is said to actually raise lower energy or consciousness into a higher aspect. And of course, John did have an actual pyramidal symbol placed just outside the building: the large obelisk in the parking lot that serves as the HVAC cooling tower.



Next, as we walk into the front door of the Fetzer Administration Building ... over the entry is ... a winged solar disk.



Fetzer saw this symbol in 1959 on the temple in Luxor, Egypt built by Ramses II. In a 1987 interview he said, “I remember so well when I was in Luxor looking at this great archway and seeing the spread of the wings;”—and in 1985 he ordered it placed over the entrance of his Administration Building. The winged solar disk is prominent in the spiritual traditions of ancient Egypt (as the symbol of Horus, the “son” of Isis and Osiris, as well as in Zoroastrianism, and the ancient Hebrew Bible also refers to the “Sun of righteousness aris[ing] with healing in his wings” (Malachi 4:2).²⁵ The Masons and Rosicrucians make prominent use of the Egyptian version of this symbol as well.



Winged solar disk over the entrance to the Masonic Temple in Adelaide, Australia

The Masonic/Rosicrucian meaning of the symbol is of the soul who has mastered the mystical secret of leaving the confines of the physical body (using the dual upward-and-downward spiritual currents known in Hinduism as the “ida and pingala,”²⁶ symbolized by the two serpents on either side of the central disk), and soars freely up and into the spiritual worlds ... The symbol is thus reminiscent of the spiritual experience that John had as a young boy, and then spent his life in pursuit of again. For John to have this symbol carved over the main entrance of his building establishes this spiritual-physical “interface” as a primary John Fetzer intention for “Fetzer Inc.”

²⁵ link: [Horus_of_Behutet](#); Zoroastrianism Wikipedia link.

²⁶ Wikipedia: [Pingala_and_Sushumna](#)

On entering the front door on the building, we first come to the stunning art piece known at Fetzer as “The Hologram.”



An artwork commissioned by John from the mystically-inspired artist, University of Texas Professor Vincent Mariani, the piece soars to the heavens like the spire of a medieval cathedral. However, spiritual inspiration was not John’s only intention for the piece. If the Hologram seems reminiscent of a radio antenna—that’s because, in a way, it was intended to operate as such by pioneering-radio-engineer John Fetzer. However, this one is not to be just any radio antenna. With crystals and rocks from various interstellar bodies planted in its base as “receptors,” and containing what at the time was the largest single piece of holographic film in the world as a “transmitter,” the piece was designed to be no less than a spiritual antenna and transmitter—an instrument for conducting sacred spiritual energy into the building and transmitting it to all who enter and work here.

Vincent Mariani said, in his June 19, 2011 interview with Larry Massie, “John said to me, ‘Vincent, this instrument as a symbol, and as an instrument, is the capstone of my life’s work.’” Massie asked, “Was this to be kind of like an antenna?” Mariani answered, “That word [antenna] is correct. And it was like a lightning rod. My hope was to build ... an instrument that would pull ... in the current. And I said to John, ‘I want this instrument to be a manifestation of many of your ideas.’ So we worked with sacred geometry. We worked with ... very sacred ideas.”

At the Hologram dedication ceremony on November 30, 1990, which was the very last time he was to be at the Institute, John affirmed the esoteric purpose of this instrument to the assembled Fetzer staff: “The hologram is receiving from the consciousness of the high order of Melchizedek (in certain Western metaphysical traditions, the ancient source of the Abrahamic, Persian, and even Northern Indian spiritual traditions), a form of energy that the planet hasn’t seen in many a decade. This form of energy is at your disposal. It will lift you up and give you an exposure to the very, very highest order of deity. Your intuitive powers will be improved, and you will be able to achieve all of those things of life that you wanted to get out of this time around ...”.

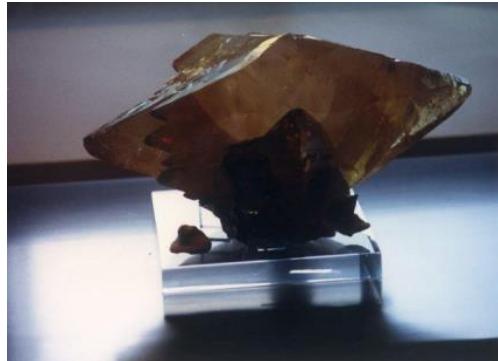
In Jim Gordon's June 20, 2011 interview with Larry Massie, Jim said, "When Vincent built the sculpture, in the bottom he put a bunch of crystals in the base in a large hole to create a charged field in that. And so that's there, I know.... [in fact that] there is a very large [number] of crystals in the Fetzer Institute building."

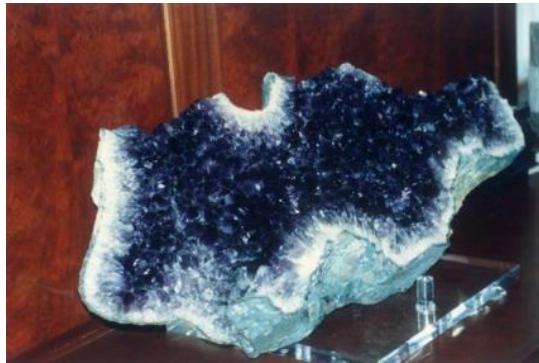
Which brings us to the matter of ... crystals.

In a February 1984 interview, John said to Kaye Averitt and Tom Thennes, "You put a crystal in your hand and your aura increases about ten-fold."

In his June 13, 1984 interview with Kaye Averitt, Jim Gordon said about his original vision for the Fetzer Administration Building: "I could see a building somehow in the shape of a crystal, or serving like a collector of energy like a crystal would serve."

And thus the interior space of the Fetzer Administration Building is adorned with numerous large, beautiful, and mystical pieces of natural crystals of all different kinds, which Jim Gordon traveled to collect and bring back for John.





John's interest in crystals had gone back many years. In an outer, exoteric sense, crystals were the radio-wave transmitters for the early "crystal radio" sets that John experimented with as a young man; these crystals changed radio waves into electrical current, and back again. However, in spiritual tradition, crystals are more than this—they act as transformers, focusers and "steppers-down," of high spiritual energy to a "lower frequency" for the physical plane; whereupon it spiritually "opens" all those in close proximity to the crystals. The famous 20th-century mystic Edgar Cayce recommended the use of crystals for spiritual healing.²⁷ And in Native American traditions stone crystals have long been considered means for channeling the Cosmic Force.

John Fetzer was a "true believer" in this use of crystals—finding, for one thing, that his well-known dowsing talents were enhanced when he was holding a crystal. And on June 20, 1984, on the summer solstice, the clairvoyant Joey Jochmans held a ceremony on the 9292 W. KL Avenue property, attended by John and others, to place 13 crystals on the property, in order to consecrate it for its future use as home to the Fetzer Institute.

²⁷ link: [edgarcayce.org blog](http://edgarcayce.org/blog).



Left to right: Monday Night Group members Frank Henry and Margaret Zolan, John, Mike Gergely, Lloyd Swierenga, Carolyn Dailey, plus Joey Jochmans

Continuing our stroll through the Administration Building, as we walk through the main lobby we come to the area where once stood The Hall of Records. The Hall of Records was a small semi-circular room with a gold-leafed domed ceiling, in which stood eight busts—most all of whom are claimed in Rosicrucian tradition to have been prominent Western Mystics of the past. These particular personages had special meaning to John—for, John told me (and he told certain others as well), these were persons who he believed he had been in his past lives. Many of these past lives were told to John by Jim Gordon—or at least were “verified” by him—in the early 1980s.

Next, we come to the black waterfall. In 1987 Jim Gordon said only that, “Water is a symbol of Spirit in manifestation.” In addition however, Jim and I discussed how the curved black stone waterfall is a symbol of the “stream of consciousness” of the subconscious mind, open and receptive—with spiritual impressions and intuitions freely coming in. A good example of this notion of the flowing of impressions through the subconscious, which John and I discussed, is the “flowing-waterfall dress” of the hermetic High Priestess tarot card, symbol of the subconscious mind.²⁸

²⁸ Link: Paul_Foster_Case_-_Tarot. Paul Foster Case, the originator of this Tarot deck, was a prominent Mason who taught the tarot in Masonic lodges in the 1920s through the 1950s.



Next, we head up to the second floor. Going up any of the staircases, one takes notice of the downward-pointing triangles, the Fetzer Institute Logo, that make up the railings. The triangle is a Masonic symbol, and is also the most prominent of all Rosicrucian symbols,²⁹ with the downward triangle representing God bringing forth His Holy Spirit down into mankind and the physical creation. Comprising all of the railings as we go “up” into the Fetzer Administration, the triangles are symbols of God’s spiritual energy coming into the Institute.

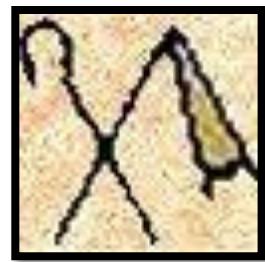
²⁹ Wikipedia: Ancient_Mystical_Order_Rosae_Crucis



In the early days of the Administration Building, one also encountered these glittering triangles immediately upon entering the building and approaching the waterfall; these were the triangles on the second floor walkway, which were removed to save weight when the pillars were removed from under the walkway.

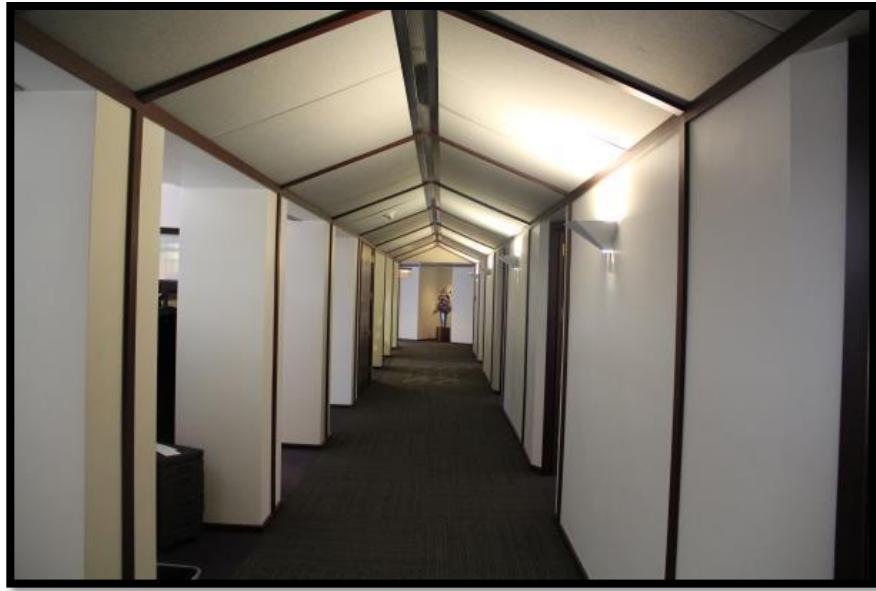


One additional note on the Fetzer Logo as it is imbedded in the Administration Building: If you take another look at the photo of the building from the air, you may notice not only the equilateral triangle, but also that the sides of the lobby when seen from above are shaped approximately in the shape of a “j” and an “f”—again approximating the Fetzer Logo design. The stylized “j” and “f” in the Fetzer Emblem stand not only for “John Fetzer,” but they also represent the Egyptian Pharaoh’s flail and crook which, like the “rod and staff” of the 23rd Psalm of David, are mystical symbols of the mastery over—that is, the ability to invoke—God’s Holy Spirit, which John intended to flow from the highest Source into the building through the hologram, and from there to be transmitted and focused throughout the building with the aid of the interspersed crystals.

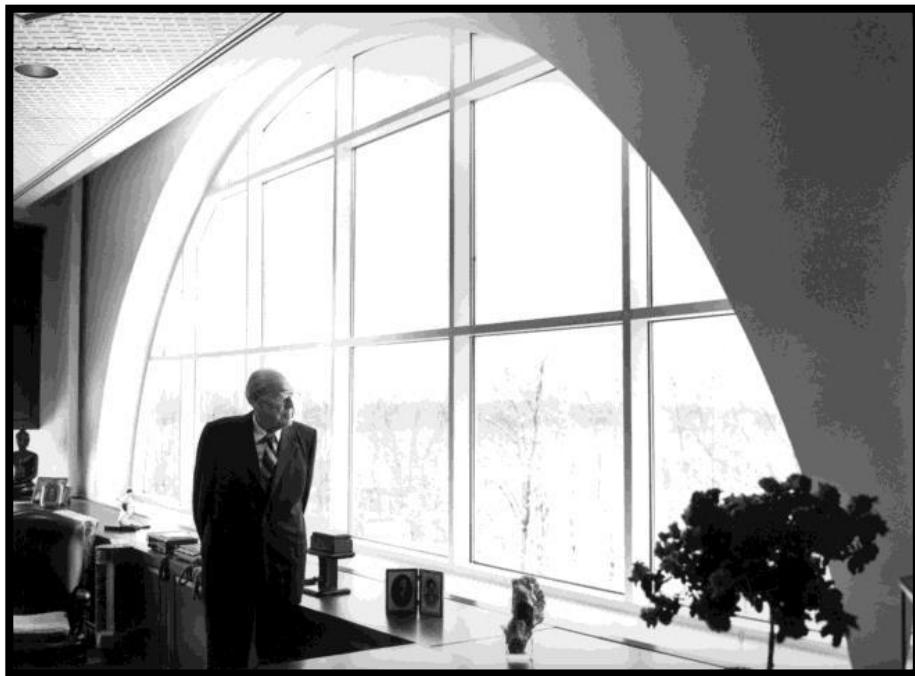


Continuing our building tour, we are now upstairs. The three corners of the upper floor of the building were intended by John to represent mind, body, and Spirit—or, in the Christian tradition, Father, Son and Holy Spirit. In the original layout of the building the three corners were the locations for the meditation room, representing Spirit; the library (now the Memorial Trustees room), representing the mind; and the President’s Office, representing the “Son” or the “person” or “body.”

Walking through the second floor hallways, one notices that the ceilings over the hallways are “peaked,” again suggesting the pyramidal effect of the raising of energy.



Moving on into the President's Office, the most prominent feature is the Jefferson inspired large circular window, the top half of which is in this office, and the bottom half of which illuminates the "board room" immediate below. Jim Gordon said in 1987 that the intention was to incorporate "Jeffersonian energy" (see the Hall of Records memo) into the building, both here and in the serpentine wall that leads to the front door of the building.



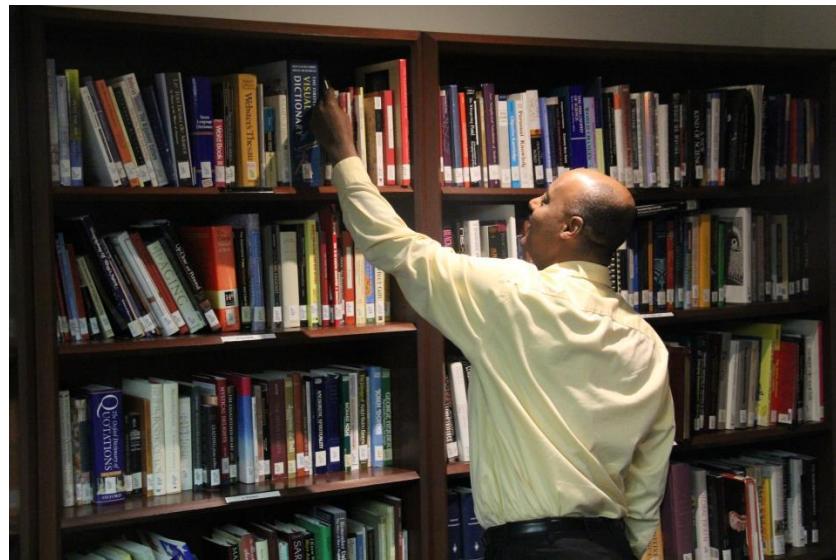
Continuing on, wandering now into one of the many offices on the upper floor, one takes notice of the unusual layout of the windows in each.



The corner of the Memorial Trustees office/meeting room

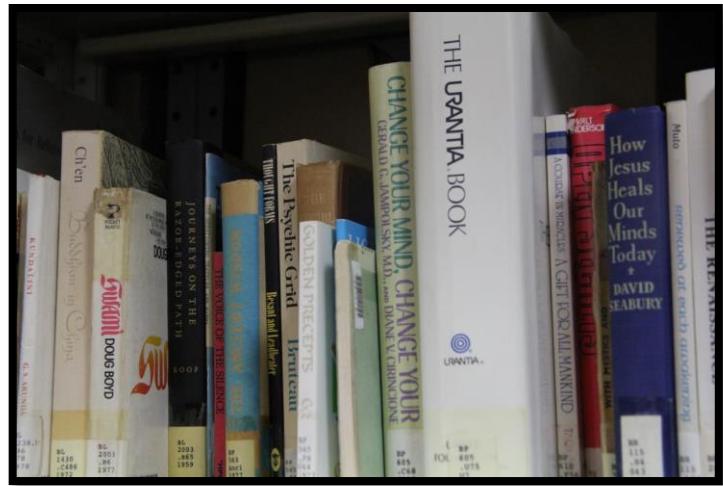
In order to “really see” out the narrow lower windows one has to be sitting, or kneeling, not standing—this was meant by John to symbolically remind those working in the offices of the humility necessary to be receptive to Spirit. And then, especially when one is sitting down, one notices that the upper windows take the gaze upward—symbolic of looking upward to the Divine for inspiration and guidance.

Coming back downstairs again, we take note of the libraries, both on the main floor and in the basement. These libraries are interspersed with books that John owned, read, and studied—books from the apocryphal Gnostic Biblical texts, to the texts of Theosophy, to the *A Course in Miracles*, to books on pyramids, to channeled New Age materials, to MSIA books, books on meditation, and so on.



The main floor library

And here’s a snapshot of just a few of John’s many, many books in the archives.



Finally, exiting out the back employees' entrance of the building, one finds two Egyptian Angels.



These are designed to replicate the carvings on the panels of the multi-layered, gold-leafed shrine protecting the sarcophagus of the Pharaoh Tutankhamen. The angels are actually the ancient Egyptian Goddesses Isis and her twin sister Nephthys, which are of important mystical-tradition significance. The winged goddess Isis³⁰ may be the oldest deity in Egypt, and she may also be the most important. In ancient Egyptian tradition, after Osiris, Isis' husband and the Lord of the gods, had been murdered, it was Isis who, by using the proper magic words, intonations and rituals, with her wings "blew" life back into Osiris, resurrecting him.

³⁰ Wikipedia: Isis.

Isis and Osiris then became the father of Horus, “the son,” who is symbolized by the winged disk over the front entrance of the building. Isis also, using more of her magic, tricked the sun god Ra to reveal his secret Name. Isis could transform herself into the kite bird at will and fly into the heavens. She brought the “heavenly scent” with her throughout the land, leaving lingering scents of spices and flowers her wake. Her heavenly symbol was the star Sirius. In ancient Egypt, Isis was revered as the Great Goddess, the great protector, and she was prayed to for guidance, and beseeched for peace in the world. Along with the god Thoth, Isis taught man the secrets of magic, medicine, and agriculture.

The other goddess at the employees’ entrance is Nephthys, the twin sister of Isis.³¹ She also could use the wings of the kite-like Isis. The two sisters were often together, and, like her sister, Nephthys was thought to have great magical powers—she was the Mighty One of Words of Power. Yet she was “the darkness” to Isis’ “Light.” Isis was the day, her twin sister the night. Nephthys thus became associated with the dead, becoming a friend of the deceased. She offered guidance to the newly dead, and comfort to the family of the one who died. She was called the Lady of Heaven. Thus, the Institute back door’s “angels of protection” are symbolic of the spiritual energy, mastery of which, John hoped and believed, was available to all Fetzer employees who daily enter and exit through that door.

Thus were John’s use of mystical symbols in the building ... they are easy to miss, and yet they are so overt and out in the open! To John Fetzer they were more than “remembrances”—to him they turned the building into an “instrument of Spirit.” And John was confident that only those who were in subconscious harmony with such deep mystical symbols would come to work in the building.

As John said, during a channeling session by Jim Gordon in 1984, “I thank you, dear ones, for raising up [the Fetzer “Core Management Group” who were participating in this channeling] and all the others that are to come. I know that there are many more that are being prepared and will be ready when the need is there.”

Do the Administration Building Symbols Matter Today?

Today, more than two decades after John Fetzer’s passing, the question can be asked whether the “symbolic setup” of the Fetzer Administration really matters? Is the Hologram really an “Instrument,” a spiritual radio antenna? And is the whole building really acting similar to a gigantic crystal, focusing and amplifying ancient spiritual energy into the building, to guide and inspire all those who work there? Or are these things merely the artifacts of the personal side of the John Fetzer journey, and not an important part of his lasting legacy?

In my opinion, what really matters to us who were asked to guide “JEF Inc.” today and on into the future, is what these symbols say about John’s intention for the whole Fetzer Enterprise. To me, John meant for his legacy to be one of helping to bring spiritual awakening to ourselves and to the world. And John went to great trouble to emphasize this—so much so that he went to the great effort to build his physical monument, the Administration Building, as an overt symbol of asking for, and listening to, inner guidance from Spirit. John staked

³¹ Wikipedia: Nephthys.

everything on making this point to those in charge of his future legacy—to him, it was everything he stood for; it was ... everything.

The fact is, however, that the physical symbols never have the exact power or significance that “true believers” wish they had. The “instruments” do not “open up” communication to the astral plane in the overt way early 20th-century Western esotericists hoped.

However, in my opinion it is the deeper message that is more important to us at “Fetzer Inc.”: That spiritual awakening based upon inner connection is our spiritual legacy. And John boldly declared this to be his truth, both in his words and in the symbolic setup of his building.

And I believe we, as trustees, owe it to John to remember and to honor this.

24.
John Fetzer's Early Experiences
Set his Course as Lifelong Spiritual Seeker
(April 24, 2013)

Late in life, when he was in his '70s and '80s, John Fetzer spoke of two childhood spiritual experiences as being defining early influences on his entire life's journey. These two episodes gave the young John Fetzer the unique gift of direct spiritual experience, and so forever after, the spiritual world was to John more than just an afterlife-place where rewards would be given in return for a life properly lived. The spiritual world was a personal reality for him, not just an article of faith. And anyone who has had a similar experience understands the long-lasting impact it makes upon one's life.

The first of these experiences occurred when John was just nine or ten years old. John's father had died when he was just two, and John was raised by his mother, who owned a second-story milliner shop. One day, as John himself told the story in his later years, he got into the elevator to go up to visit his mother. Judy Whitson provides us with a mental picture of the event in her February 2011 interview with Larry Massie:

Suddenly he felt overwhelmed by this great and loving power, and he realized that it was Jesus, but it was this towering way above him. And Jesus indicated that John should put his arms around his legs, and John did so, and Jesus took him right up through the elevator into what John called the cosmos. And he had the feeling that Jesus had said to him, "I will always be with you. I will always be with you." And then—bump—John was at the second floor. So this all happened in seconds; but it was timeless. And that's what he said to me—it was timeless when it was happening.

To John, forever onward from that day, the reality of spiritual experience was as much an absolute as was outer, physical-world experience. Both worlds to John were equally real and valid, based upon his own experience. This was perhaps the essential axiom of John Fetzer's life, as many who knew him on his spiritual journey can attest.

The second defining moment of John's youth occurred when he was sixteen. The swine flu epidemic was sweeping through wherever there were concentrations of soldiers during The Great War—killing more people during the war than did the fighting—and one of the areas hit hard by the illness was the Great Lakes region. John, living in Northeast Indiana, came down with the deadly virus. The flu ravaged the teenager, until the night came that he was left by the doctors "in the hands of the Lord," not expected to survive until morning. As John said, years later in 1982, to Kaye Averitt and Tom Thinnes, "I thought from the remarks I heard that I wasn't going to make it. I made a commitment at the time that if I were permitted to live, I would devote my life to the spiritual work of the Creator." John of course did survive, and he followed through on his sacred commitment.

And what was this impact of these two early experiences on John? To answer this question I can only speak from my own experience: John's life became an insatiable quest for more spiritual experience. And thus John became a lifelong "seeker" of spiritual experience. And, in addition, John's life took on, in his mind, a "meaning," a "mission," to play a conscious part in God's plan for the world.

Rumi captures the essence of the person who gets “a glimpse, a taste” of the inner, and then who journeys the path of love searching for more, in his poem “You Came Suddenly”:³²

You came suddenly, shook me from my sleep, and vanished.
In my heart you rose like the moon
but as I glanced at you, you disappeared.
Having had a glimpse of Your garden,
I have no more the patience to endure my existence.
One sip of Your intoxicating wine
has left me lovesick and full of longing.
Can a house stand when its foundations have been shaken? On the path of love,
there are many highs and lows,
many unions and separations.
Oh how endless seems to me the journey
to that wondrous place where my passion draws me.

John, as we know, did spend the rest of his life seeking—searching for the means to attain more direct experience of the spiritual world, and also searching for that “spiritual mission” which would be uniquely his to fulfill.

For persons who find themselves in John’s situation—those who are so fortunate as to inadvertently stumble into a brief, direct experience of the spiritual world—their lives tend to become a spiritual search. This spiritual-search-compulsion may seem puzzling, to many people. But it is what happens. And this seeking takes on a particular character. Specific questions tend to arise:

Is spiritual experience invocable? Or at least provable? Is there something I can train myself to do, in order to repeat the experience?

Or is spiritual experience a matter of God’s Grace? But even so, and even if that Grace is purely at God’s whim and is not at all invocable, are there things that I can train myself in, in order to be more receptive to that Grace when it occurs? Or maybe Spirit is even flowing all the time, like the rain, and all I have to do is train myself to be receptive to it.

Such are the unusual questions that stream continuously through the mind of the spiritual seeker.

The seeker asks: Where can I go, or who can I go to, to learn the things that I need to know, or need to do, in order to break into that spiritual world once again? What is that knowledge, and where is it, or what are those actions that I need to learn in order to be able to directly experience Spirit again? I need to know!

For the spiritual seeker, time does not seem to cool his or her ardor. In fact, failure to be able to re-experience the profoundly spiritual only makes the quest more heartfelt and more intense as time goes on. This spiritual search often lasts years, even decades—it lasts for the rest of the seeker’s life. And the longing for experience doesn’t diminish, as the seeker gets older; on the contrary, it grows stronger and stronger.

³² symphonyforlove.blogspot.com/2012/03/you-came-suddenly-by-rumi.html.

John Fetzer spent the rest of his life as a seeker—we have gathered hours upon hours of interviews attesting to this, by an array of former spiritual colleagues of his at various times along his journey. John went to great lengths for over 50 years, and right up to the end of his life, searching for more direct experience of the spiritual world, and also searching for that “spiritual mission” which became the Fetzer Institute and “JEF Inc.”

John Fetzer's Hall of Records as Masonic Lodge Room (December, 2016)

In the late 1980s atrium of Fetzer Administration Building was tucked away a unique little room. Located with its entrance directly across from the “black waterfall,” it was proudly called by John his Hall of Records. The room was specially designed and built—the interior had a Jefferson-influenced, Monticello-like circular dome made of gold-leaf, designed symbolically in John’s mind to amplify spiritual energy.

And the room housed, in semi-circular fashion, eight specially commissioned busts of historical personages thought by John to be his most prominent past lives.

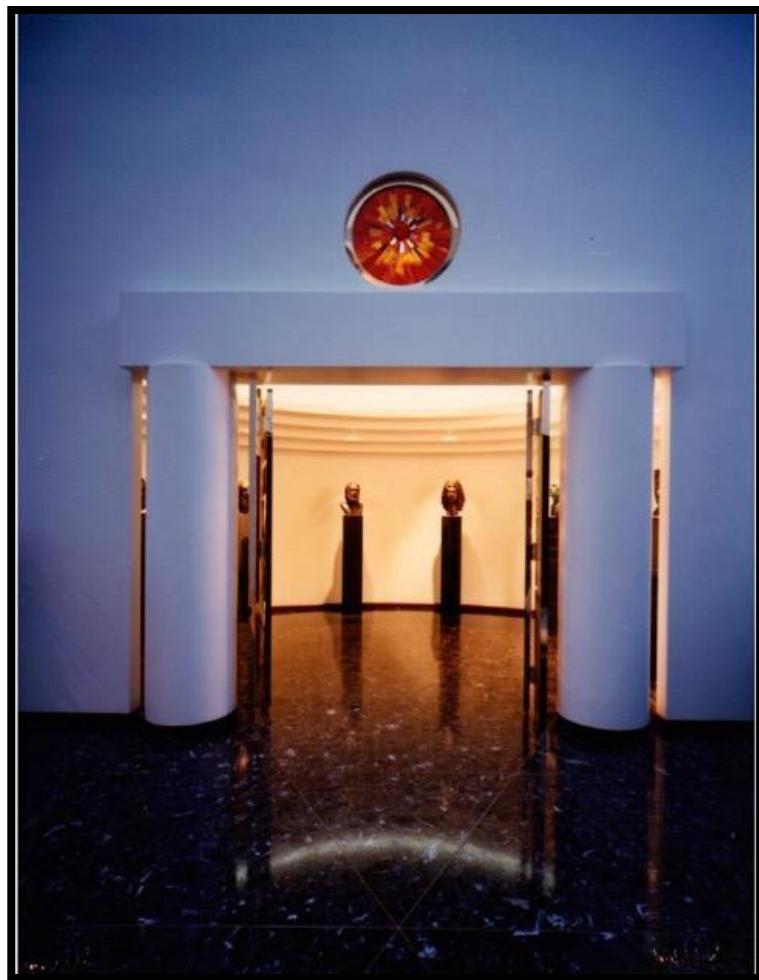
The entrance to the Hall of Records mirrored a Masonic Lodge Room (looking towards the Master’s chair), with solid white pillars on each side and a “Light of Deity” above and between them.

The entry doors were the bronze Fetzer Logos still found in the building’s staircases—downward-pointing triangles symbolizing Spirit coming down to help us here on the physical level.

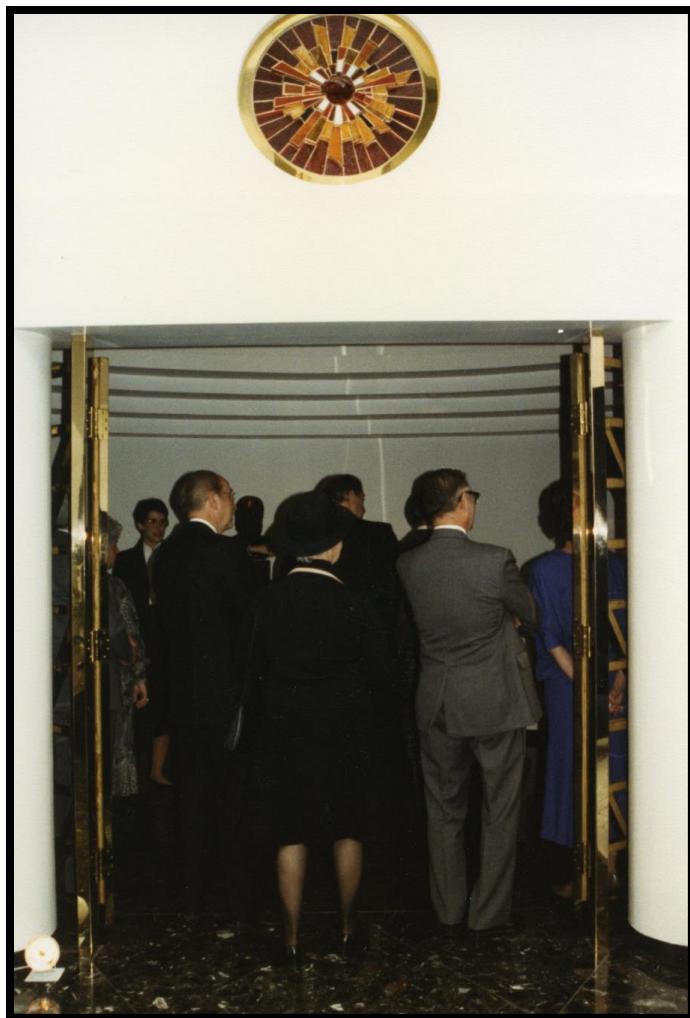
The room was situated in the very “heart” of the Administration Building, symbolically akin to the “King’s Chamber” in the Great Pyramid. The Administration Building itself hearkens back to the Great Pyramid in the sense of being intended to energetically lift its inhabitants up into the spiritual realms. And the Hall of Records was the “Fetzer Resurrection Machine’s” “beating heart,” or “power plant” in this symbolic sense.

The Hall of Records only existed for a few years—it was removed in the early 1990s, to be replaced with a more publicly accessible, and non-esoteric, display room of John’s life. Below are shots of the Hall of Records, followed by shots of various Masonic Lodge Rooms (to show the symbolic similarity). And, finally, there is also a shot of the atrium upper-walkway as it looked in the 1980s, with two Masonic-type columns and railings which also consisted of the bronze Fetzer logo-triangles.

Fetzer Hall of Records Entrance:



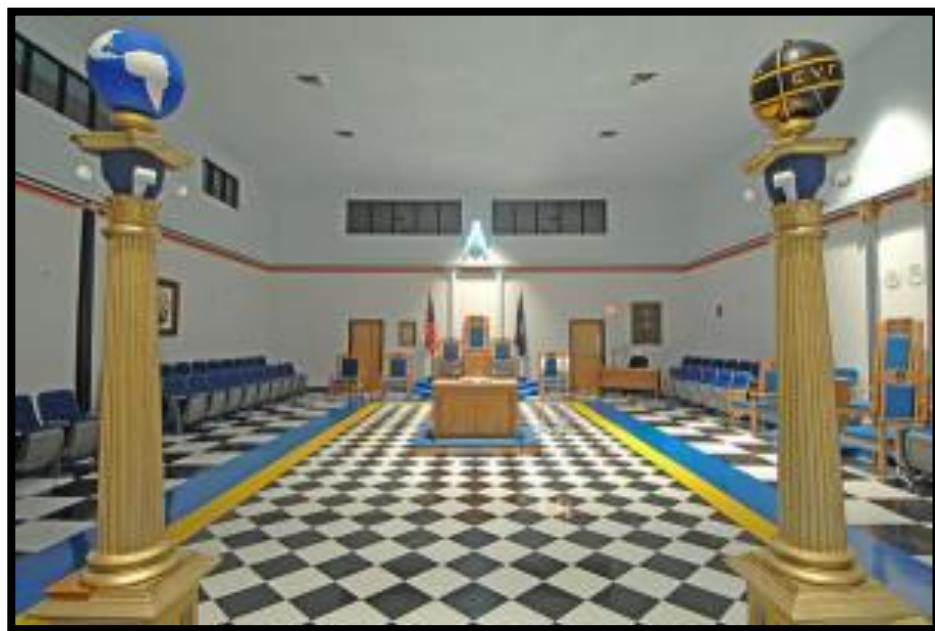
This shot shows the gold color of the entrance's Starburst:



Interior of Hall of Records:



Various Masonic lodge rooms with Celestial and Terrestrial Pillars, and Light of Providence in between:



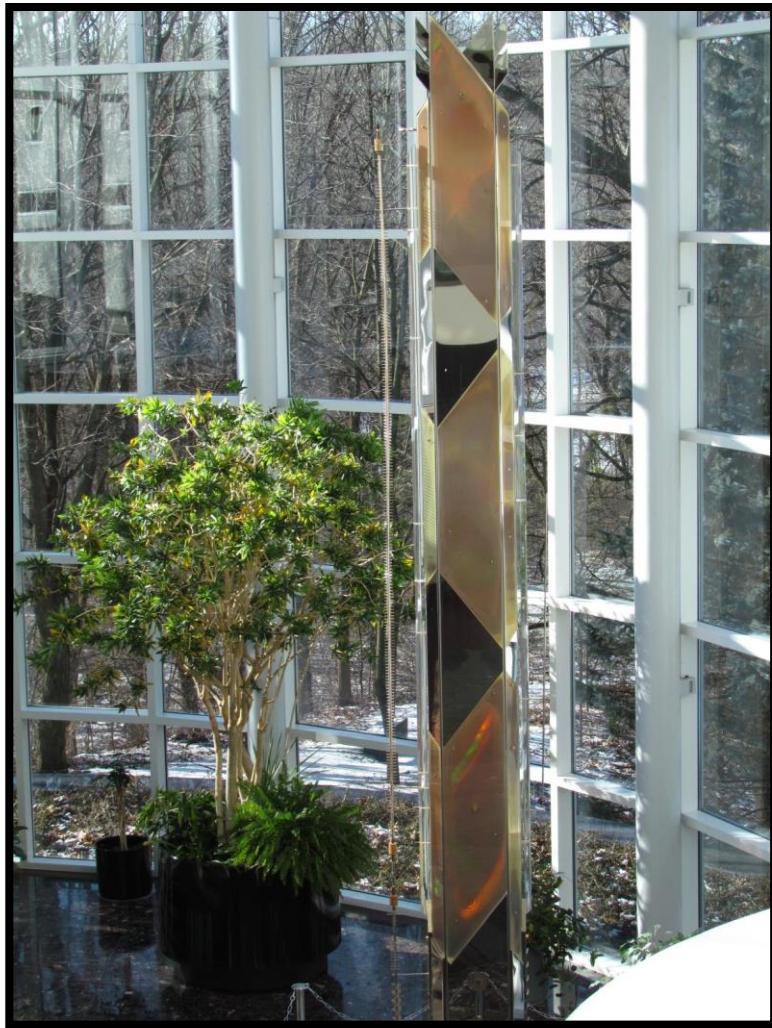


1980s Atrium Pillars and Walkway (Hall of Records entry in right foreground):



**Fetzer Administration Building Spiritual Symbols:
The Hologram
(April 24, 2013, revised June 3, 2013)**

When a person comes through the main entrance of the Fetzer Administration Building, he or she immediately faces The Hologram, an art piece that John Fetzer commissioned with the mystically-inclined artist, Dr. Vincent Mariani, Professor of Art at the University of Texas (Austin). The piece is beautiful, futuristic, soaringly inspirational—and it reminds anyone familiar with John Fetzer's business story of a radio antenna.



The Hologram

In fact, John did intend for the piece to transmit energy into the building as an antenna—however, not as a transmitter of radio waves, but of spiritual energy. John Fetzer himself spoke directly of the esoteric purpose and “spiritual utility” of The Hologram at the

dedication ceremony for the piece on the evening of November 30, 1990 (which happened to be the last time John was at the Institute).



John Fetzer at the Hologram ceremony

Speaking at the ceremony to the entire assembled Fetzer staff, as well as Trustees and other friends, John said:

This Hologram is receiving, from the consciousness of the high order of Melchizedek (for the meaning of this phrase, see below), a form of energy that the planet earth hasn't seen in many a decade. That form of energy is coming from the source of the highest level, directly from the throne of the highest Spirit. And for those of you that are ready to assume a path of development and advancement for yourself, now is the opportunity—because this new form of energy is at your disposal. It will lift you up and give you exposure of the very, very highest order of Deity. It will enable you to achieve things that you never have thought of otherwise. It will carry you forward. Your intuitive powers will be improved, and you will be able to achieve all of those things of life that you wanted to get out of it this time around.

Regarding what John meant by "many a decade," he went on to say: "To all of you that are here, this is an opportunity that you may never have again. An opportunity is being extended here—a tremendous opportunity for everyone that is here, an opportunity that comes only once every 25,000 years" (for the meaning of this phrase, see below).

The Hologram installation and ceremony was the final piece of the Administration Building construction. And, symbolically, it was capstone as well. For John said:

In a way, this is a completion ... it could not have happened until the Institute was ready for it. The fact that it happened shows me that you are ready for it. So make use of it. Make it a part of your life and your soul and your destiny, and you will be better off for it—in this life and in the years after. God bless you all. I can't tell you how much I love you all—there's love and energy here galore.

The artist, Vincent Mariani, was a participant in the dedication ceremony, and he gave remarks which are detailed below—the “executive summary” of which was his statement that, “It is my hope that this will be a vehicle ... I see it as John’s Spirit.”

Before getting to Mariani’s words, here are explanations of the phrases in blue above: Regarding John’s statement, “an opportunity that comes only once every 25,000 years”: This is a reference to the hermetic notion of “The Great Year.”³³ The hermetic Great Year is the time it takes for one complete rotation through the heavens of the astrological zodiac. There are twelve signs of the zodiac, and each “astrological age” is said to last approximately 2,000 years (for example, we are currently in the Aquarian Age). In addition, John’s reference pertained to the Movement of Spiritual Awareness (MSIA) version of the “Surat Shabd yoga” tradition, where it is said that the Surat Shabd meditation teacher (whom they call the “Mystical Traveler”) only comes to the planet every 25,000 years (this, by the way, is not in sync with original Indian Surat Shabd yoga philosophy, which teaches there are always such sat gurus in incarnation). [Ed. Note: This is incorrect. MSIA teaches that there IS always a Mystical Traveler on the planet. What comes every 25,000 years is the Preceptor Consciousness, which brings with it spiritual teachings.]

John’s spiritual advisor, Jim Gordon (an initiate of MSIA at the time, as was John), also touched upon this 25,000-year notion in an August 15, 1985 lecture that is kept in the John Fetzer archives, in which Gordon also spoke of the ancient mystical land of Atlantis as part of the story of this cycle.

Regarding John’s statement, “The Hologram is receiving, from the consciousness of the High Order of Melchizedek”: In the version of “Surat Shabd yoga” that Jim Gordon teaches, he refers to the Order of Melchizedek as an ancient origin of this tradition (again, this is not part of the original Persian/Northern Indian Surat Shabd tradition). And so it can be assumed that this was part of the 1980s MSIA teachings as well.

When historian Larry Massie interviewed Dr. Mariani for the Fetzer Memorial Trust on June 19, 2011, Vincent spoke at some length about the mystical purpose of The Hologram as well. One thing Mariani spoke of was an Atlantean connection with The Hologram—which may seem fanciful to us, but to John this was not a strange notion. For Vincent said, “With John, when I met him—one of the first moments, as I approached him, he said to me, ‘Atlantis and the Council of Twelve.’ And that was a vision that I’ve had about myself.” The Atlantean tradition, according to the readings of Edgar Cayce³⁴, includes the use of the power of crystals, which are important features of The Hologram (and of the Fetzer Administration Building itself). The Atlantean connection to The Hologram is important to mention here because of its significance to John.

In Massie’s interview with Mariani, Massie asked, “Was this to be kind of like an antenna?” Vincent answered, “That word (antenna) is correct. And it was like a lightning rod. My hope was to build an instrument ... an instrument that would pull ... that it would bring in

³³ en.wikipedia.org/wiki/Great_Year

³⁴ www.bibliotecapleyades.net/esp_cayce_4.htm. It should be noted that in the mid 1980s the Fetzer Foundation set up an Energy Medicine program at the A.R.E Clinic in Phoenix: A.R.E was founded by Cayce (www.edgarcayce.org/are/edgarcayce.aspx?id=1036).

“the current” [his [he] refers to the ‘Sound Current’ of the Surat Shabd tradition, or the Holy Spirit]³⁵ ... I was told not necessarily [would The Hologram be “activated” in this regard] right when I finished it ... but maybe around the year 2012 it will be—and beyond that, then, it would be activated ...”.

Vincent said, “And I said to John, ‘I want this instrument to be a manifestation of many of your ideas’.”

Vincent added, “He [John] said to me, ‘Vincent, this instrument, as a symbol, and as an instrument, is the capstone of my life’s work’.”

Regarding what type of “instrument” this was to be, Vincent said,

With all of his wealth, John wanted to convert those “sea green certificates” (that is, paper currency) into spiritual power, spiritual force. So my idea was (to move up in frequency) from broadcasting on radio and television ... to broadcasting the Divine, to broadcast that which will—if not now—will come into the earth ... to pull it in, to broadcast his dream.

As far as the details of The Hologram, Vincent continued, “... so we worked with sacred geometry. We worked with very—I can’t even go into—very sacred ideas.” Later in the interview, Vincent did go into quite a bit of detail on their specific symbols—and Vincent spoke of them at the 1989 Hologram ceremony as well, as we shall read below.

Also in the 2011 interview, Massie asked Mariani, “Did John ever talk about the Archangel Michael?” Vincent answered, “Yes, all the time. That’s why I took the silver or blue (as prominent colors in the piece). I knew as part of my vision that this had to do with Michael the Archangel.”

Before we go into the specific esoteric symbols that comprise the structure of The Hologram, it is appropriate to point out that, in John’s mind, his spiritual mission went back through all of his past lives—as they were laid out in the Hall of Records—all the way back to ancient Egypt ... and even beyond that, to ancient Atlantis. John would discuss this casually with me in the years I lived with him, and this notion was a common thread throughout the Jim Gordon channelings to John in the early 1980s as well. The notion was that the Atlantean civilization was technologically advanced in the use of crystals, and was able to use “crystal instruments” to channel spiritual energy for human use (and, eventually, misuse). And John was firm in his conviction—because of Jim Gordon’s channelings—that The Institute’s “lab” would invent such instruments again—and thus The Hologram was, in a sense, a prototype of this type of effort.

In one of the very first channelings by Jim Gordon to John and the Monday Night Group on December 21, 1981, Jim Gordon channeled the following message (one of several of this type), which helped inspire John to pursue this notion of the “spiritual instrument”:

The Lord Jesus works once again upon the physical planes and is directing and guiding people to the inner Christ ... There will be instrumentation coming to you that will aid in your development through biofeedback, electrical exchange energies within the aura, a

³⁵ (en.wikipedia.org/wiki/Surat_Shabd_Yoga).

balancing of the chakras in the kundalini energy and many other devices that yet you have not dreamed of ... Much of it has been developed in the past in the times of Lemuria and Atlantis... The instrument ... is one that existed in Atlantis and one that was misused and brought to destruction as you have been told. ... The Ark of the Covenant was such an instrumentation. It was like a receiving station upon which the communications from higher planes and entities from other planets could communicate with those souls here, and guide and direct humanity in its evolutionary process. ... Its final use and understanding will not come about until the instrumentation of Atlantis is presented in the next 200 years. ... The Foundation is an experiment that we are conducting, just as you will conduct experiments with certain machinery presented to you, we are conducting an experiment through this Foundation in hopes to find success. ... We trust you will take this experiment seriously ...

Specific Symbolic Features of The Hologram



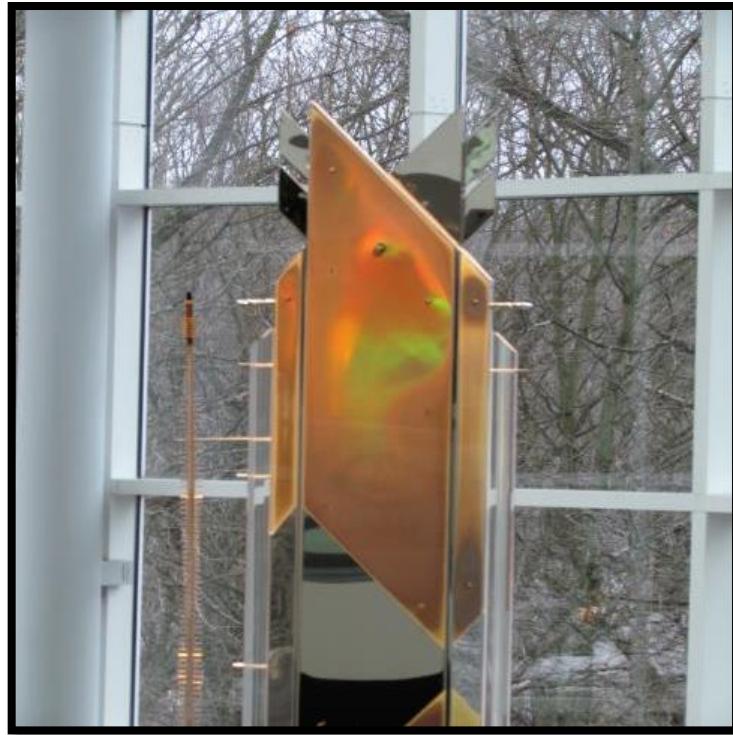
In his 2011 interview with Larry Massie, Dr. Mariani said, “I made an instrument ... if you stand in front of this brilliant red light, or vermillion, or gold, or beautiful yellow, or cobalt blue, and ingest it through the eye, it affects the hemispheres of the brain.”

Vincent told Massie that,

The “rainbow” holographic film representing the Theosophical symbol for the “Central Sun” or the higher sun ... [was] intended to beam a violet vertical shaft of light and to beam various colored light into the Fetzer space, so that ... as you approached it, there would be this vertical beam of somewhat a violet light ... as you approach the object [there would be] something that was a consequence of the meeting of the sun, object, and viewer ... the most brilliant radiant spectrum, with the center beam that is not in the object, but between the object and the viewer.

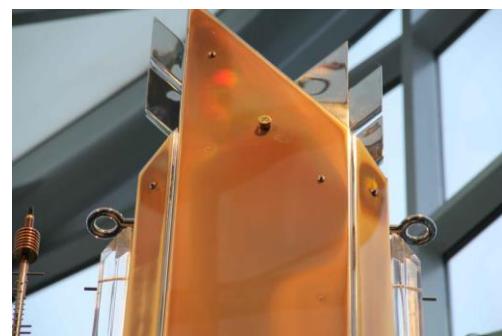
At the 1989 Hologram ceremony, Dr. Mariani, speaking to all those assembled, said,

John programmed his dream into a crystal, and we took it to a giant laser in Vermont and put a laser beam through it and deposited an electromagnetic sense, his dream, his energy, his essence, into the film, so at the summit, when the light is right, if you walk around it during the day, you will see the shimmer. That is John's shimmer, his essence in Light.



At the Hologram ceremony, Dr. Mariani said, “The top of the structure was found by accident, and is the exact form by degree of the master builders of the pyramids (51.84° from the horizontal). If you could x-ray it, it is like a triangle on its side, and if you look through it, it is the exact formula.”

In their interview, Vincent told Larry Massie, “In this sculpture, on the top, there are all the Names of God. All the Names of God in microfilm.”³⁶



³⁶ The five names, in Sanskrit, from the Surat Shabd tradition (www.bahaistudies.net/asma/suratshabdyoga2.pdf).

The top half of The Hologram, including the two rings protruding from either side at the top (two rings, one silver, one gold, jutting out near the top of the Hologram)



The bottom section of the Hologram, including a “circular hole” six inches up from the base (The lower-front of the Hologram, with the Fetzer Triangle; then, under that, seven small disks lined up vertically; then under that, a round “hole”)

At the Hologram ceremony, Vincent Mariani said: “This opening [at the bottom] is for the (spiritual) air to move all the way to the top where there is a gold and silver ring for (the spiritual) air to breathe—like metal nostrils.”

At the Hologram ceremony, Dr. Mariani said to John (pointing to the downward-pointing triangle), “This is your symbol” and, surrounding it, “I have three diamonds on the silver disk.”



John's Triangle on the lower piece of the Hologram



*On the other side, the same configuration near the bottom,
except it is the Constellation of Orion on the disk*

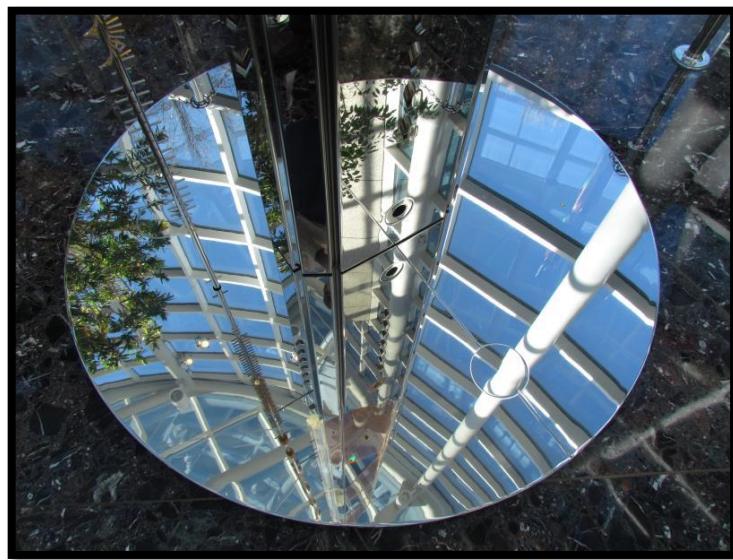
Vincent told Massie, “We put ... in diamonds, Orion, the constellation Orion, more or less at the time of his (John’s) birth and the hour...”. And, he added, “The pyramids in Giza are aligned to the belt of Orion. They’re exactly in that position.”

At the Hologram ceremony, Mariani said to John about this Belt of Orion design, “This is O'Reilly diamonds which we centered exactly to the position of the day of your birth.” And to the audience he added, “In this area is also the birthplace of some of the newest stars in the heavens. So I thought it would be appropriate to include the birthplace of the newest forms of life. It is positioned ... to the moment of John’s birth.”



(The seven small upward-pointing disks located on all four sides of the Hologram (beneath the triangle, a small gold disk then six upward-pointing small silver disks)

At the Hologram ceremony, Mariani stated, “These are the [seven] chakras, and this moved into gold and the eighth and ninth of the rainbow.” On the front and back faces of The Hologram, in the middle and towards the top of these faces, there are two additional gold disks as well, to make eight and nine. Also, in metaphysical tradition, each chakra is of a different color, thus making a “rainbow.”



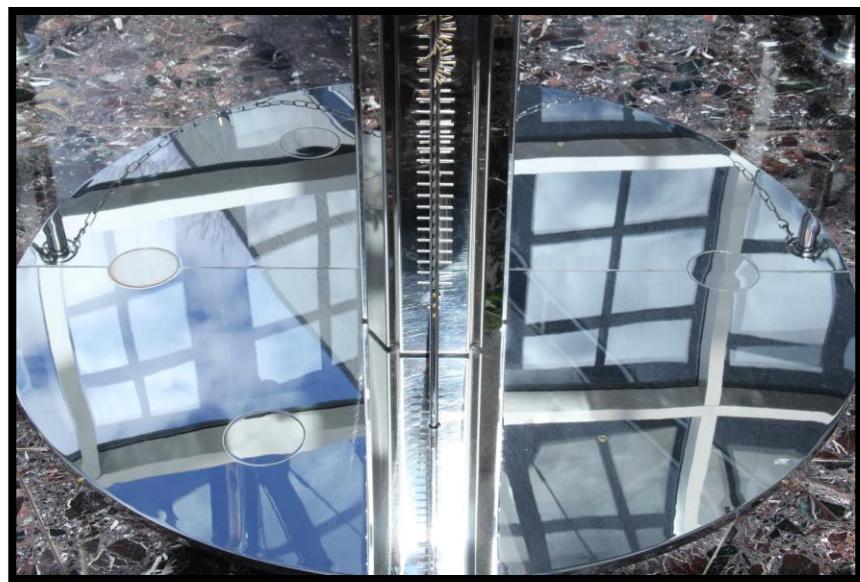
The base of the Hologram

At the Hologram ceremony, Mariani said, “Under the stone are crystals programmed and a series of things too complicated to talk about.”

Mariani elaborated in his interview with Massie, saying, “It goes deep in the Earth, by the way, and there are maybe hundreds of double terminated-crystals, each programmed with love—love and John’s dreams. So it’s in the bottom.”

And to Massie, Vincent added, “... at the very bottom, when it goes in to the Earth, is John’s love offering to his wife ... Rhea’s locket. And other symbols [in] a bed of crystals below the granite.”

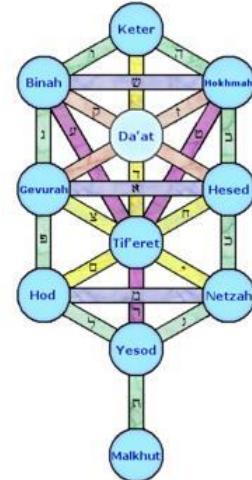
There is additional symbolism of Masonic and Cabalistic origin in the base as well. At the Hologram ceremony, Mariani said to John something rather inscrutable in describing the base: “In the disk, it isn’t closed, but the three silver disks make a triangle, then you see the gold disks which make triangles—triangles within triangles with a kither, a crown.”



The photo has to be enlarged for this feature to be noticed in the base

There are six disks on the base—if we start at the bottom left disk and go counter-clockwise, they are as follows: large-silver disk, small-gold disk, large-silver, small-gold, large-silver ... then the sixth, the disk furthest to the left, actually has a thin ring of gold as its outer edge, which is open on the right side, just at the point it is “cut” by the “line”—so this disk appears to be silver, but is actually an open gold-ringed disk, to be counted as gold. The three silver disks make a Masonic triangle, as do the three “gold” disks.”

And so, at the Hologram ceremony, Mariani said to John, referring first to the gold-ringed disk, “In the disk, it isn’t closed, but the three silver disks make a triangle, then you see the gold disks which make triangles—triangles within triangles with a kither—a crown.” This had a meaning which John knew as a Mason, for the base is an approximation of the primary Masonic symbol of the “compass and square.”



The two triangles in the base of The Hologram, the silver triangle and the gold triangle, approximate the Masonic compass and T-square; and the “disk that isn’t closed” approximates the “G,” which in the Masonic symbol stands for “God,” or “Geometry” (an allusion to the deist notion of God as the “Grand Architect of the Universe”). Also, in the Masonic Third Degree (the Master Mason degree), the “kither” or “crown” is one of the three Masonic Pillars,³⁷ which corresponds to the uppermost point of the uppermost triangle of the Kabbalistic Tree of Life—the “kether” or “kither” whose energy flows to the other two points of a triangle; and the whole Cabballistic Tree of Life is “triangles within triangles.”³⁸ Mariani also made another esoteric statement to John, “Gold rings square the circle, so we have a square, a circle, and triangles at the base.” In Masonic parlance, circling the square is another reference to the compass and T-square symbol.³⁹

³⁷www.books.google.com/books?id=M7L0rwWZjEsC&pg=PA208&lpg=PA208&dq=a+kither+a+crown&source=bl&ots=xR0jVtvz_-&sig=uR8ff_OSE918j29M1mHklC7_nSg&hl=en&sa=X&ei=eu5RUdzAIJKCyAHdi4CYBw&ved=0CC0Q6AEwAA#v=onepage&q=kither&f=false

³⁸www.google.com/imgres?imgurl=http://www.gnostictantra.org/forum/uploads/1191620893/gallery_19_4_4680.jpg&imgrefurl=http://classicinsights.com/phpBB3/viewtopic.php?f%3D10%26t%3D31&h=600&w=437&sz=60&tbnid=ZRmOa5FYFNZv_M:&tbnh=87&tbnw=63&prev=/search%3Fq%3Ddiagram%2Bof%2Bkabba%2Btree%2Bof%2Blife%26tbnm%3Disch%26tbo%3D&zoom=1&q=diagram+of+kabbalistic+tree+of+life&usg=__Js7Mp2oNeHYljr_H0v1N328nb7o=&docid=uMtK

³⁹www.books.google.com/books?id=6Q-MjchgZhFQM&sa=X&ei=iSBnUf_lMO75igLPm4GgAQ&ved=0CJABEPUBMB0&dur=419

³⁹www.books.google.com/books?id=6Q-YcogSKQC&pg=PA56&dq=The+G+in+the+masonic+compass+and+square&hl=en&sa=X&ei=vjRnUae6MlqPigLoWYDICA&ved=0CFsQ6AEwBQ#v=onepage&q=The%20G%20in%20the%20masonic%20compass%20and%20square&f=false



The thin vertical rod on the north side of the Hologram

If one looks again at the picture of the complete hologram on the front page of this memo, one sees two vertical rods running parallel to the main structure: a shorter thin rod on its north side, and a long rod running the complete length of the structure on its south side. Regarding the shorter rod on the north side, Mariani told Massie,

The rod as you approach the sculpture on the right, is a—I had to get a huge meteorite, they sliced it and made a rod. It took a lot of work. It's a meteorite—on the top and bottom, meteorite, and the middle is an Earth metal, titanium ... [along with] ... Herkimer crystals programmed by the famous IBM crystal research scientist Marcel Vogel to pull in a force or an energy to fulfill this man's [John's] dream... all of those Herkimer crystals danced on [the] voice [of] the Master of the Sound Current that John Fetzer revered ... we were both deeply involved with the Master of the Sound Current, Charan Singh.

Mariani in this last was referring to the Surat Shabd master at the time in Punjab, India. By the way, these meetings between Mariani and John occurred before I worked for John, and were evidently esoteric in nature.

At the Hologram ceremony, Vincent said, “This is a meteorite, the lower and top part, joined by titanium which is an earth metal—so it is heaven and earth—the celestial/terrestrial part. And inside the rod there are little Herkimer diamonds, programmed.” Mariani continued, “This meteorite was found to be older than our planet, older than our sun. It has the building blocks of life, amino acids, little diamond particles, so I thought it fitting that this material be joined by something that is even older than the base it sits on.”

The long rod running complete length of The Hologram on its south side (see again the picture on the first page of this memo) is actually two rods: a longer upper rod and a shorter lower rod, which “almost meet” about two-thirds of the way down. We will look at

this rod(s) starting at the top and moving downward. In my own conversation with Mariani in the spring of 2013, he said the upper rod symbolizes the celestial or spiritual realms; the lower rod symbolizes the physical or terrestrial world and the human body. And the place where they “almost meet” is analogous to the feature of Michelangelo’s painting, “The Creation of Adam,” where the Holy Father and Adam reach out toward each other and their fingers “almost touch.” These two rods are replete with a combination of Masonic and Surat Shabd symbols, as follows.



The upper rod, symbolizing the celestial world (left of the main Hologram in this view)



The top part of the upper rod

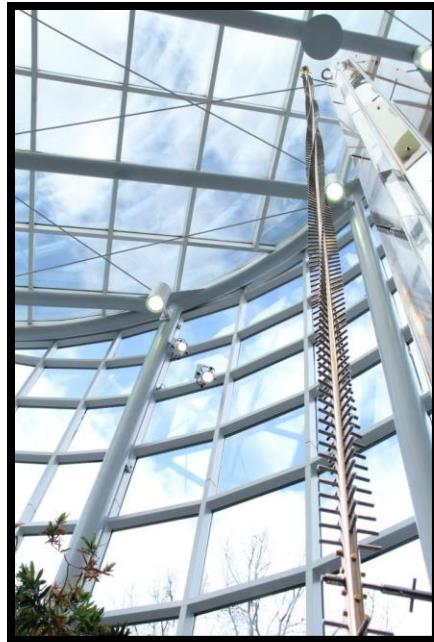
In his 2011 interview, Mariani told Massie, “The top rod is the celestial rod ... By the way, that rod is pure silver... that rod is silver because of Michael the Archangel. It’s silver.” As for the green crystal at the top, he said, “The very top of the silver rod [is] ... moldavite glass, made from a meteorite striking a rock deposit in Czechoslovakia, cut into 12 faces ...”. At the Hologram ceremony, Dr. Mariani said, “At the very top of the seven rings is the moldavite crystal. It is known to have occurred when a giant meteorite struck a rock deposit in Moldavia, Czechoslovakia—which illustrates ... the meeting of heaven and earth, the ... celestial and terrestrial realms.”

Below this, Mariani said, “There are seven gold disks on each rod commemorating Spirit into matter and matter into Spirit.” These gold disks appear three times—at the top and bottom of the upper rod, and also at the top of the lower rod.

Below the seven gold disks on the upper rod are:

- Five small gold double-pins, symbolic, according to my conversation with Mariani, of the five names of God in the Surat Shabd tradition, also referred to as the Holy Spirit.
- Eight mini silver double-pins, symbolic of the seven physical-body chakras plus the eighth, the home of the sat-guru in the Surat Shabd tradition.
- Twelve silver double-pins symbolic of the twelve regions in the Surat Shabd tradition.
- Once again, five small gold double-pins symbolic of the Holy Spirit.

Taken together, these pins are symbolic of the “Holy Spirit” moving up through the physical world and into the spiritual world.

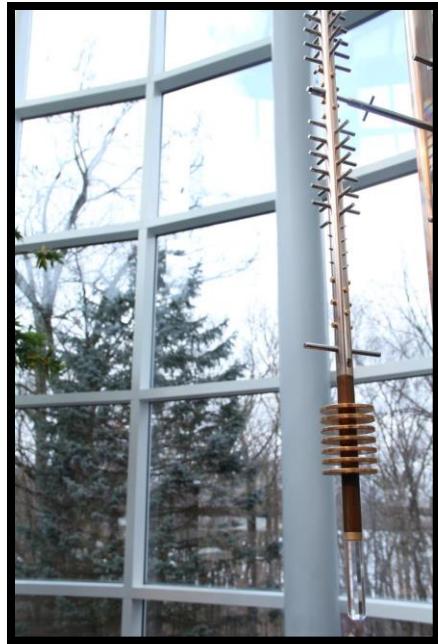


The spiral on the upper long rod

At the Hologram ceremony, Mariani said, “The upper rod has 365 pins commemorating one rotation of the earth around the sun.”

And in his interview, with Larry Massie, Vincent said, “I had 365 pins ... one rotation suggesting the spin of the Earth once around the sun, a part of sacred geometry.”

And in the conversation I had with Mariani, he stated that the year symbolized by this spiral is not only a calendar year, but, esoterically, the “Great Year” of 25,000 years referred to by John Fetzer at the Hologram dedication ceremony.



The bottom part of the upper rod

Once again we have the same layout as at the top of the rod:

- Five small gold pins
- Eight mini silver pins
- Twelve silver pins
- Five small gold pins

Taken together, this array of pins symbolizes the Holy Spirit moving down from the spiritual world into the physical.

Beneath this pattern of pins are once again seven gold disks, for Spirit into matter and vice versa.



The gap between the upper and lower parts of the long rod

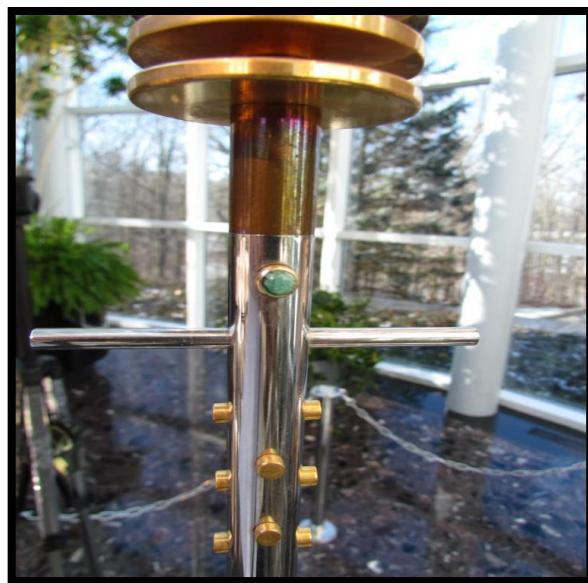
Vincent told Massie, “The celestial (upper) and the terrestrial (lower) rods bringing that spiritual current, and the two crystals came from one matrix like a mother and child.”

And at the Hologram ceremony, Mariani said, “The crystals create the interval that allows our Spirit—like the silence between music, it’s a space for us to become.”

In my conversation with Mariani, he spoke of this “gap” as esoterically the same as the gap in Michelangelo’s Sistine Chapel painting of “The Creation of Adam”—the gap between the nearly touching fingers of God and Adam.



The lower rod, symbolizing the terrestrial world



The upper part of the lower rod

First we once again have the seven gold disks, here symbolizing Spirit moving down into matter and vice versa.

Then Vincent told Massie of, “an emerald representing—the Emerald Tablets of Knowledge, [of the Atlantean] Council of Twelve.” And at the Hologram ceremony, Mariani

stated, “The emeralds ... commemorate the Emerald Table of ancient time. It is also a grounding stone.”

This emerald jewel is part of both Masonic and Theosophical traditions as “the Emerald Table,” said to contain “the whole of magic.” And then another reference to the Atlantean Council of Twelve (the Council of Twelve is alluded to in Manley P. Hall’s *Secret Teachings of All Ages*, a copy of which Fetzer kept in his study).⁴⁰

In addition, Vincent told Massie the emerald is also symbolic of “the vest that Aaron wore, all the different stones; and some of those stones are in that rod” (the vestment of the Biblical Aaron the High Priest is described in Exodus 28: “And the second row [shall be] an emerald, a sapphire, and a diamond...”).



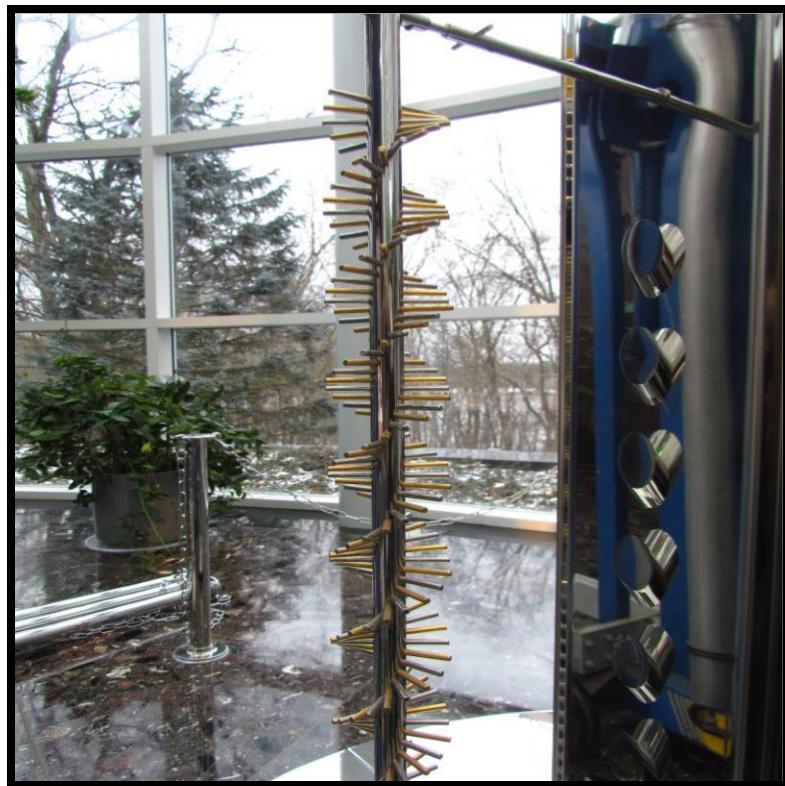
*Next, five gold pins, then the thirteen;
and the twelve silver pins and the gold thirteenth*

Continuing down, beneath the emerald we once again have five small gold double-pins symbolic of the Holy Spirit—this time coming down into the physical.

⁴⁰ www.theosociety.org/pasadena/etgloss/sis-som.htm; www.sacred-texts.com/eso/sta/sta07.htm

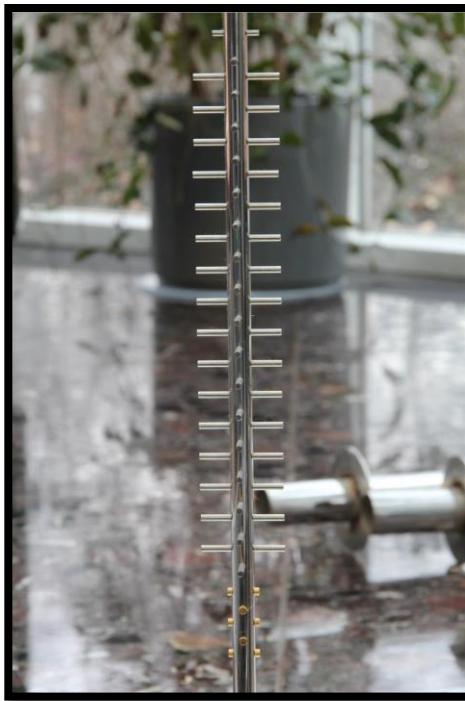
From there, counting down, as Mariani said at the Hologram ceremony, “There are twelve silver pins, and one gold commemorating the Christ: the twelve apostles and The Christ—the thirteen.”

And directly below this are seven silver double-pins, once again symbolic of the seven chakras.



The double helix near the bottom of the long rod

Regarding this helix, at the Hologram ceremony Mariani said, “Below that [on the lower rod] is the rotation of the double helix in the human. In the meeting of the two ... the celestial and the terrestrial—it is the interface ... like an empty chalice awaiting the holy.” Vincent told Massie, “That rod is, part of it is, a representation of the double helix, and, through that, all sacred geometry tuned like a flute.”



The bottom of the lower rod: five small gold double-pins once again, and then 33 silver double-pins

At the Hologram ceremony, Mariani said, “And then moving into the sign of Michael the Archangel: thirty-three” (there are 33 degrees of Masonry of course, and the Archangel Michael is part of Masonic tradition as well; but there is no assignment of the number 33 to Michael in Masonry that I could find. However, a search of the internet shows that the number 33 in numerology is generally associated with Michael).⁴¹

One remaining symbol is 144. Vincent told Massie, “There’s 144 in this sculpture. The number is imprinted in that, 144.” (there are in fact 144 “long” silver pins in the double-rod. The number 144 is part of the Masonic tradition’s “knitted rope” or “knot of love” in the Masonic lodge room, which is symbolic of the “boundary between the profane world and ... [the] sacred ...”).⁴²

Vincent added a story about something else special that was incorporated into this long rod(s): “I met a man from Egypt. He was from the royal family of Mahnoor ... when we met, he said, ‘Are you building an instrument?’ ... I told him what I needed: ‘Stone from the pyramid.’ He said, ‘You shall have it.’” Mariani confirmed to me that bits of the Great Pyramid were in fact delivered to him and incorporated into this rod.

⁴¹ For example, numerologycalculator.org/numerology-meanings-chart.html and mysticallodge.forumotions.net/t1456.

numerology-number-33-the-master-healer). In addition, in numerology, the name “Michael” does add to 6, or alternatively, to 33.

⁴² www.freemasons-freemasonry.com/knotted_rope.html

Summarizing the long rod(s): Dr. Mariani said to Massie, to summarize the long rod(s):

The math, the numerology, the metals, the gold—the discs are gold plated and parts are gold under the crystal—and I took a piece of the stone from the pyramid of Giza, pulverized it, it's in the rod. [The rod thus includes aspects of] Egypt, and the crystals programmed by the Master of the Sound Current. Out of Love, each little crystal is programmed for Love. So whatever comes through that rod has to go through that ... and all becomes Love.

The November 30, 1990 Hologram ceremony was concluded by everyone joining hands in a circle. Vincent was holding two crystals in his hand and asked that when he rang them together that everyone send their love into the sculpture. After that, he passed a crystal around the circle and asked that we give it the same burst of love. The crystals were then placed in the base of the sculpture.

The Symbolism of the Hologram—what does it mean to us today? The significance of this Hologram memo for Fetzer Trustees is the same as for all of the spiritual symbols that were part of John Fetzer's dream for his legacy. It is important for us to remember that to John, this was a deeply spiritual mission. And he imbued the Administration Building with spiritual symbols which were significant to him, to help ensure that we always remember, and honor, this aspect—honor it in the best way we can in our ever evolving contemporary context.

Jonathan Young, Moldavite, and The Fetzer Hologram
(November 30, 2013)

In January, Jonathan Young will come to Fetzer and do a short program for the staff. Mr. Young is the Founding Curator of The Joseph Campbell Archives.

Mr. Young is also one of the anchor “expert commentators” of The History Channel series, “Ancient Aliens,” which speculates about the possible appearance to civilizations of ancient times of ETs, and ETs’ possible association with those civilizations in a teaching capacity (John Fetzer would have been an avid follower of the series, of that I am quite certain).

I strongly suspect Mr. Young may find an interest in the symbols of the Fetzer Administration Building, as well as those of the Fetzer Hologram.

As evidence for my suspicion, I have made the following transcription from the episode of “Ancient Aliens” entitled “Relics.”

King Tut’s tomb, containing a treasure trove of artifacts ... among them is King Tut’s magnificent breastplate, with a yellow jewel as its centerpiece—a jewel created as a result of a meteorite impact. In Egyptian culture, there was a fascination with Libyan Desert Glass ... and while it’s not actually a meteorite, Libyan Desert Glass is the product of a meteorite impact. Millions of years ago an enormous meteorite crashed into what is today the Egyptian desert, and the heat and pressure of that impact melted the sand in the desert, forming a beautiful yellow impact glass. And it crystalizes the sand, it forms glass, and you get these wonderful, almost like Jewel, stones. And they clearly imagined these stones to be celestial, to be created by the impact of a star. And therefore they were given cosmic meaning.

Jonathan Young then speaks in the segment: “Folk beliefs about meteors, shooting stars, meteorites were common in the ancient world, where, clearly a piece of stone from the heavens is worshipped as a divine item.”

One particularly mysterious green gemstone could be the most sought after relic of all time. Moldavite is the name given to a green impact glass of extraordinary beauty and rarity. It’s only found in one small region of the Czech Republic. It’s very old. Metaphysically, Moldavite creates this strange pulsating energy field, that amplifies human thoughts or intention ... if you’re a loving or compassionate person it will amplify that ...

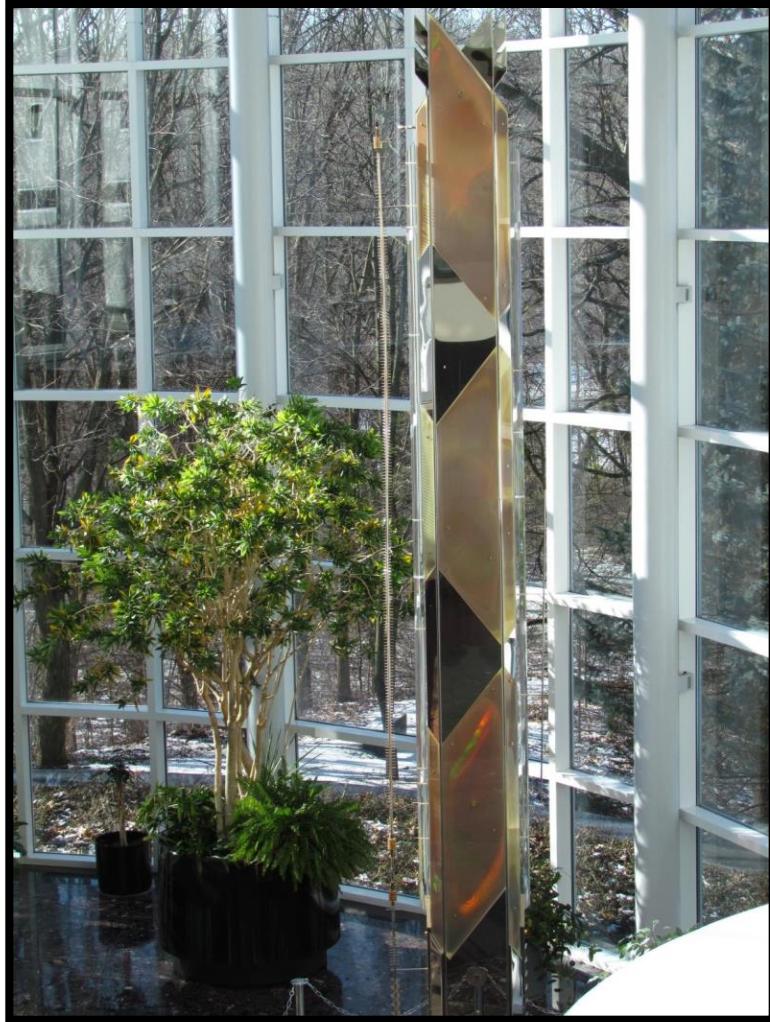
According to some legends, the Holy Grail—the cup from which Jesus and his apostles drank during the Last Supper, was carved from a green gemstone that had fallen to earth from the heavens.

Jonathan Young comments:

It is said that there was discord in the heavens involving Lucifer, and a stone dropped ... it was a stone that at one time had been the center of Lucifer’s crown when he was an important angel. It dropped to earth. It was then a piece of heaven on earth, and had great power, and was greatly venerated. It was carved into the Holy Grail, which was not made of metal but of this beautiful emerald, a precious stone from heaven.

Could the green gemstone that supposedly fell from Lucifer's crown have been made, not of emerald, but ... of moldavite?

Which brings us to ... the Fetzer Hologram.



Following is one segment from my April 24, 2013 memo on The Hologram (note the attached vertical rods: a long rod on the south side divided upper and lower; a shorter thin rod on the north side).

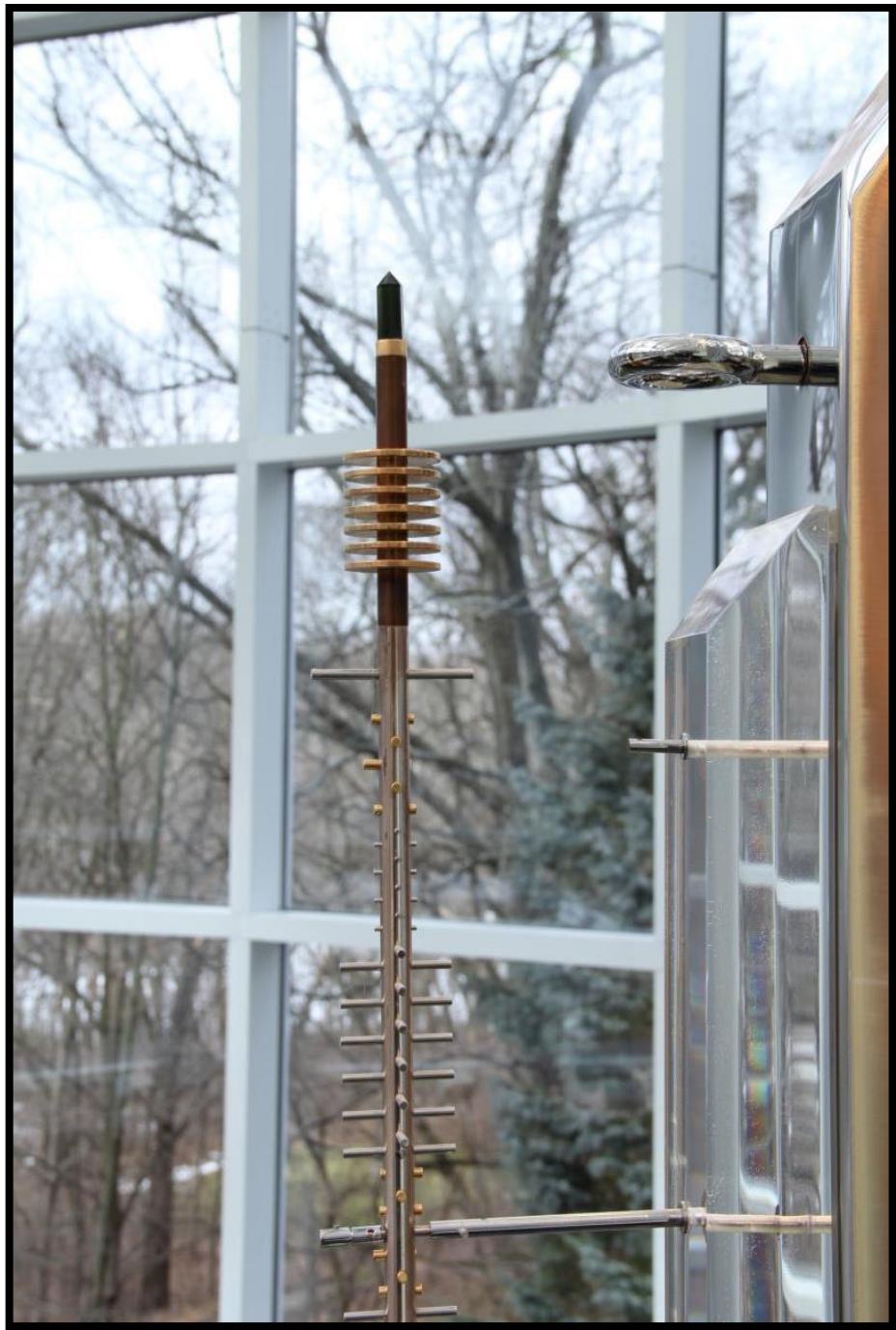
The long rod running the complete length of the Hologram on its south side is actually two rods: a longer upper rod, and a shorter lower rod, which "almost meet" about two-thirds of the way down. We will look at this rod(s) starting at the top and moving downward. In my own conversation with Vincent Mariani in the spring of 2013, he said the upper rod symbolizes the celestial or spiritual realms, and the lower rod symbolizes the physical or terrestrial world and the human body. And the place where they "almost meet" is analogous to the feature of Michelangelo's painting, "The Creation of Adam," where the Holy Father and Adam reach

out toward each other and their fingers “almost touch.” These two rods are replete with a combination of Masonic and Surat Shabd symbols, as follows.



The upper rod, symbolizing the celestial world seen to the left of the main Hologram in this view

In his 2011 interview, Vincent Mariani told Massie, “The top rod is the celestial rod ... By the way, that rod is pure silver ... that rod is silver because of Michael the archangel. It’s silver.”



The top part of the upper rod

As for the green crystal at the top, he said, “The very top of the silver rod [is] ... moldavite glass made from a meteorite striking a rock deposit in Czechoslovakia, cut into 12 faces.”

At the Hologram ceremony, Dr. Mariani said, “At the very top of the seven rings is the moldavite crystal. It is known to have occurred when a giant meteorite struck a rock

deposit in Moldavia, Czechoslovakia—which illustrates ... the meeting of heaven and earth, the ... celestial and terrestrial realms.”

Below this, Mariani said, “There are seven gold disks on each rod commemorating Spirit into matter and matter into Spirit (note that these gold disks appear three times—at the top and bottom of the upper rod, and also at the top of the lower rod).

In terms of the five small gold double-pins, these are symbolic, according to my conversation with Mariani, of the five names of God in the Surat Shabd tradition, also referred to as the Holy Spirit. The eight mini silver double-pins are symbolic of the seven physical-body chakras plus the eighth, the home of the sat-guru in the Surat Shabd tradition. The twelve silver double-pins are symbolic of the twelve regions in the Surat Shabd tradition. And once again, the five small gold double-pins are symbolic of the Holy Spirit. Taken together, these pins are symbolic of the “Holy Spirit” moving up through the physical world and into the spiritual world.

The significance of the Hologram for the Fetzer Trustees is the same as for all of the spiritual symbols that were part of John Fetzer’s dream for his legacy. It is important for us to remember that to John, his was a deeply spiritual mission. And he imbued the Administration Building with spiritual symbols which were significant to him to help ensure that we always remember, and honor, this aspect—honor it in the best way we can in our ever evolving contemporary context.



Part IX.
The 1989 “Final Principles” Memo by John Fetzer

**John Fetzer's "Final Principles" Statement of September 29, 1989
(December 5, 2012)**

As I stated in November 2012's memo, "John Fetzer's Spiritual Journey in a Nutshell," in my opinion the details of John's journey are deeply informative to the Fetzer Trustees in understanding the sources and the underpinnings of John Fetzer's philosophy and spiritual legacy.

And what may be of most direct interest to the Trustees are the words of John Fetzer to his Board in 1989, the last full year of his life, particularly the "Final Principles" from his "Founder's Statement" to the Institute Board in September, 1989, just a few months before his passing (and which were repeated by him in his "Review of Past Remarks" in February 1991, which were his last words to his Trustees).

The reason these words are not widely disseminated and discussed is (I believe) that they were highly esoteric, and therefore rather inscrutable.

It has been said that John's ontological and metaphysical point of view was more or less invented by him and was his alone. Jacob Needleman in his introduction to the reprinted *American's Agony* says, "I think of John Fetzer in this way: As a man who sought for truth without conforming to any pre-established patterns"—and Needleman, as an analogy, tells the tale of an uneducated holy man who walks on water to the archbishop's boat to ask him the correct way to say a prayer.

However, if we study John's spiritual journey, I believe we uncover much in the philosophies he studied throughout his life that clearly influenced his 1989 words.

Fetzer, as we know, was a long time, sincere student of several mystical traditions and mystical writings: in his earlier and middle adult years he studied Masonry, Theosophy (particularly the writings of Alice Bailey) and the Theosophy influenced book, *Masters of the Far East*, which were the sources of his spiritual philosophy as written in "This I Believe" (1967), "American's Agony" (1971), and "The John E. Fetzer Foundation Preamble" (1973). Later in life he studied *The Urantia Book*, *A Course in Miracles*, the channelings of Jim Gordon to John and the Monday Night Group (some of the channelings were done in person, some over the phone, some via letter, and some on tape), and an American version of Surat Shabd yoga called MSIA (with John-Roger as 'guru') which completed his spiritual study. John's own spiritual philosophy was put together from these several metaphysical pieces, in the grandest "Rosicrucian-style tradition" which encourages just such original synthesis—but it was not made "out of thin air" by him. And his final writings to his Board in 1989 came out of an amalgam of these philosophies.

In this memo I will do my best to lay out the influences behind the key phrases in his "Final Principles." In doing so, I do not claim that any one particular influence led directly to any particular phrase. Rather I will lay out philosophical underpinnings for each phrase and let you come to your own conclusions.

Also, it's important to emphasize that the following is not meant to be "prescriptive" in any way for current "Fetzer Inc." participants. This is offered strictly to provide understanding regarding John's own spiritual sources and motivations—primarily to help us current Trustees understand what John may have meant when he spoke these esoteric words and phrases.

First off, here is John's "Final Principles" in its entirety, with the key esoteric phrases in **red font**—after which I will go through the writing paragraph by paragraph and discuss the key phrases in each.

Final Principles" (From John Fetzer's "Founder's Statement" to the Institute Board in September, 1989)

I am sure that (1) as you listen you will hear the **ring of truth**, first and foremost, trying to create (2) a **community of freedom** within the Institute, which is based upon freedom of consciousness, freedom of the individual, freedom of movement, freedom of thought, freedom of development and freedom of expression, which will allow the Institute to succeed in (3) its mission to find balance, within and without, in the educational process.

It is up to the collective group of trustees and staff to begin to understand that it must help develop that process. In the years past, with the development of this nation, it wasn't one individual; it was the collective group sitting and coming to agreement that created the beginning of this great country. So now, the Institute through (4) the group must come together and make a settlement within themselves as to a sense of participation, in the pursuit of this agenda.

Over a period of time, if a greater liberation to find balance is to manifest upon this planet, this freedom must first manifest. The liberation on the individual level only manifests (5) when one cries out for freedom. Free me of these bonds, of these chains. Free me of these pains, these anguishes, free me and bring me into that place of loving. When one calls out in such a way, (6) the **consciousness of liberation** is stirred within, as well as without, and liberation becomes reality. This is how the liberating action begins to free one of the downward, turns in a **spiral of consciousness**, and brings one up into the higher focus, back into (7) your higher self. It is here you will find the answers to the final definition of the Institute's purpose in accordance with the agenda we have put in place.

I believe there is a certain (8) **consciousness of synthesis** that brings forth (9) a **Light** that some refer to as (10) the "**avatar symmetry**" that is here, ready to assist all who are connected with the Institute to delineate its mission.

Remember, whatever the final verdict turns out to be, its summary will be (11) "**unconditional love.**" (12) That is our avatar of the future, because love is the unifying energy field that mobilizes the physical, emotional, mental and spiritual resources in the caring and sharing with one another.

Paragraph One

I am sure that (1) as you listen you will hear the **ring of truth**, first and foremost, trying to create (2) a **community of freedom** within the Institute, which is based upon freedom of consciousness, freedom of the individual, freedom of movement, freedom of thought, freedom of development and freedom of expression, which will allow the Institute to succeed in (3) its mission to find balance, within and without, in the educational process.

In paragraph one, the phrase “ring of truth” was full of spiritual meaning for John in 1989, based upon his spiritual journey and his spiritual practices, as was “listening,” as follows. In “American’s Agony” (published by John as the last chapter of *The Men from Wengen* in 1971), the final words of the book are inspired by the Masonic-inspired tale the chapter is anchored in, that of an angel and George Washington (who was a Freemason). The book’s final words are: “Son of the Republic, look and listen!”

Masonry (and Rosicrucianism for that matter) is based upon the notion of listening—listening for what is called The Lost Word. In the *Masonic Dictionary* it says:

The Lost Word. The mythical history of Freemasonry informs us that there once existed a Word of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost ... But, as the very philosophy of Freemasonry teaches us, [that] ... the loss of the Word must suppose its eventual recovery. The Word, therefore, may be conceived to be the symbol of Dianne [Divine?] Truth; and ... the loss ... and the recovery ... represent a search after truth ... and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence been designated as the ... Freemasonry of Antiquity.⁴³

In an interesting play on words—(Masonry is chock full of symbols and word-play)—, the 33rd-degree Masonic ring is known as “The Ring of Truth.”⁴⁴

One of the most important of the channelings that Jim Gordon did for John and the Monday Night Group, in which he channeled the Archangel Michael, occurred on May 24, 1983; this channeling foreshadows the words of “Final Principles.” More of the channeling will be presented later; for now it is of interest that it begins: “An ancient call rides the winds this day, calling man’s soul homeward ... The call is the call to the Divine Spark to awaken and eventually return to its source ... This call has been called many things by many philosophers. Magnetic attraction, mind force, ... The Call of God, the Unspoken Word.”

In June of 1984 Jim Gordon traveled to Egypt, where he met John-Roger (who was to become his guru, and, a year later, because Jim recommended it, John’s as well). And a month later, in July 1984, Jim did a channeling for John from Qwan Yin, which began answering, for John, what the “Lost” or “Unspoken” Word would be. The channeling began, “My name is Qwan Yin ... I serve within the hierarchy of Inner Light Masters ... as a link between the Lords of Karma and the Inner Light ones,” and it goes on to say, “Be aware that the flow of Light that comes down into the physical planes as the Inner Light Consciousness, or as the Mystical Traveler Consciousness, or as a Sound vibration of Sound and Light, the holy nod, all of these expressions are one, and all of them are the Divine Love of God.”

The term “Mystical Traveler Consciousness” is unique to John-Roger and his organization MSIA, but the notion of The Sound is universal in the Surat Shabd yoga tradition of Persia and Northern India. The Wikipedia entry for Surat Shabd Yoga states,

The stated purpose of Surat Shabd Yoga is to realize the individual’s True Self (self-realization), True Essence and True Divinity while living in the human physical body. This Journey of the soul involves reuniting in stages [different spiritual levels or planes, through

⁴³ www.masonicdictionary.com/lost.html.

⁴⁴ 204.3.136.66/what/educ/journal/nov-dec06/calloway.html.

meditation] with what is called ... the Shabd—the “Sound Current,” the “Audible Life Stream” ... the dynamic force of creative energy that was sent out, as Sound vibration, from the Supreme Being into ... space at the dawn of the universe’s manifestation.⁴⁵

A community of freedom: Masonry is of course based upon the principal of a spiritual brotherhood in service to humanity. On the Grand Lodge of Michigan website, it states:

Freemasonry is first and foremost a fraternity. It is also “A Way of Life.” The brotherhood of man under the fatherhood of God is primary—this means that its activities should always be designed to promote friendship, morality and brotherly love ... Freemasons ... endeavor to extend Masonic lessons into their daily lives, in order to become positive influences in their homes, communities, nation, and throughout the world. ... A Mason binds himself to like-minded men in a Brotherhood that transcends all religious, ethnic, social, cultural, and educational differences. In fellowship with his Brothers, a Mason finds ways in which to serve his God, his family, his fellowman and his country. A Mason ... recognizes his responsibility for justice, truth, charity, enlightenment, freedom and liberty, honesty and integrity in all aspects of human endeavor.⁴⁶

Alice Bailey also wrote of the group spiritual process. Bailey, in her *Treatise on the Seven Rays*, Volume II (p. 26):

in the process of liberation upon the Path of Return ... the liberation of the soul ... must always be the result of group vibration, of group impulse, group incentive and group impetus. One impetus originates in the group of souls, of which an incarnating ego is an integral part ... When the vehicles vibrate in unison with the soul, then is liberation achieved.⁴⁷

Alice Bailey also wrote in *The Reappearance of the Christ* (p.19):

The present time is unique, in that it is (as never before) a cycle or period of conferences—communal, national and international—and of men getting together ... this phenomenon is one of the strongest indications that the Christ is on His way. ... He stimulates the group Spirit and the group consciousness, and His spiritual energy is the attractive force, binding men together for the common good. ... It is the invocative appeal of the many groups working on behalf of humanity (consciously or unconsciously made) which will bring Him forth.⁴⁸

And in *The Externalization of the Hierarchy* (p. 558), she continued this group theme:

The success of the effort now being planned by Christ and the Spiritual Hierarchy is dependent upon the ability of mankind to use what Light it already has in order to establish right relations in their families, their community, in their nation, and in the world. ... The Tibetan (the Hierarchical Master Djwal Khul) has asked me to make clear that when he is speaking of the Christ, he is referring to His official name as Head of the Hierarchy. The Christ works for all men irrespective of their faith. He does not belong to the Christian world any more than to the Buddhist, the Mohammedan, or any other faith. There is no need for any man to join the Christian Church in order to be affiliated with Christ. The requirements are to love your fellow men, lead a disciplined life, recognize the divinity in all faiths and all beings, and rule your daily life with Love.⁴⁹

⁴⁵ en.wikipedia.org/wiki/Surat_Shabd_Yoga

⁴⁶ www.grandlodgemj.org/masons.cfm

⁴⁷ Alice A. Bailey, *Treatise on the Seven Rays*, Volume II (New York: Lucis Publishing Co., 1942), p. 26.

⁴⁸ Alice A. Bailey, *The Reappearance of the Christ* (New York: Lucis Publishing Co., 1948), p. 19.

⁴⁹ Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis Publishing Co., 1957), p. 558.

On Dec. 20, 1981 Jim Gordon channeled Jesus to the Monday Night Group. (I'd say John's "community" was the Monday Night Group at the time, which served as his "spiritual (not his legal) board"; eventually the "Fetzer Community" became, in my opinion, mainly his Trustees.):

Beloved brethren—it has been many years since we have gathered together such as this ... It has been many lifetimes since we talked ... For the purpose that you have joined together again as a group, ... as one ... is of great importance to humanity as a whole ... The last time we communicated with you was some 2,000 years ago; at that time you were working to bring an understanding to mankind of the harmony of the Divine Grace within, a way of bringing balance and truth to the spiritual will. ... And now you have come together yet again, for another goal to be accomplished.

The May 24, 1983 channeling by Jim Gordon to John and the Monday Night Group (already quoted above) of the Archangel Michael spoke to what John's "community of freedom" was for him:

Each of you is interlinked karmically as a group, both in karma owed each other, as well as past service to God; and the call has created a bond of group spiritual development and service in response to this call ... That is why, lifetime after lifetime, groups are drawn together and forced in some instances to work together for common goals and common growth. The challenge is at this time to learn to grow and harmonize the group energies, so that the group can truly be of service.

John wrote, "(2) a community of freedom within the Institute, which is based upon freedom of consciousness, freedom of the individual, freedom of movement, freedom of thought, freedom of development and freedom of expression ...". See how similar this is to the writing of Alice Bailey in *The Rays and the Initiation* (pp. 684):

Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think and freedom to know and plan, which humanity demands at this time. ... All three [initiations that Bailey is talking about in this piece] are concerned with freedom: freedom from the personality, freedom from blindness, or freedom from all the seven planes of our planetary existence—the planes which are sometimes referred to as the planes of human and superhuman evolution. You will have noted that lately I have been emphasizing an aspect of initiation hitherto little emphasized—the aspect of freedom. The Path of Initiation has at times been called the Path of Liberation, and it is to this essential aspect of the initiatory process that I am seeking to call your attention.⁵⁰

John, as we know, actively participated in spiritual groups: The Masonic Lodge, his 1970s *A Course in Miracles* group, the early 1980s Monday Night Group ... and in the later '80s in the MSIA-sponsored Insight I and II Seminars, which were very active personal and spiritual growth activities done in groups of 200+ and 50+ respectively, each for several days at a time. In 1986, John also brought the whole Fetzer staff to a spiritual and "fun" retreat at the Jack Nicklaus Golf Resort near Traverse City. And in 1989 he brought the staff together for the spiritually focused hologram dedication.

⁵⁰ Alice A. Bailey, *The Rays and the Initiation* (New York: Lucis Publishing Co., 1960), p. 684.

In terms of (3), its mission to find balance, within and without, the notion that Rob Lehman brought forward in the 1990s of integrating one's inner life with their outer work was very much in tune with John's spiritual background.

In the Masonic 3rd degree, the "Master Mason Degree," according to the *Masonic Dictionary* it is said that: "At this point the candidate has symbolically, if not actually, balanced his inner natures (thoughts, emotions, etc.) and has shaped them into the proper relationship with the higher, more spiritual parts of himself." Also prominent in the Masonic tradition is the statement: "Remember the LAW: 'As within, so without'!"⁵¹

In Jim Gordon's first in-person conversation with John, Mike Gergely, and Carolyn Dailey on August 26, 1981, Jim spoke of balancing energies:

Then at that time [Jim is talking here of ten years earlier, 1972] he [Archangel Michael] was explaining that the Star of David was used as a focus because it represents the two triangles of life—one of the energy coming downward as he and the Masters on the inner planes focus it down, and then those receiving the energy on the physical plane begin to focus the energy upward. As these energies come into balance, it will create a Star of David which would represent a spiritual awareness within the organization.

Note that this six-pointed star was a prominent part of the first Fetzer Symbol, the one that first connected John to Jim.

Paragraph Two

It is up to the collective group of trustees and staff to begin to understand that it must help develop that process. In the years past, with the development of this nation, it wasn't one individual; it was the collective group sitting and coming to agreement that created the beginning of this great country. So now, the Institute through (4) the group must come together and make a settlement within themselves as to a sense of participation, in the pursuit of this agenda.

On August 13 and 14, 1982 Jim Gordon channeled the Archangel Michael to John and the Monday Night Group about coming together and participating as a group, as follows:

It has now come time that, as a group, the Group will and purpose must be declared. ... As to the direction of the Foundation, we are waiting for each of you to bring into focus more clearly the overall picture we have projected for the Foundation. ... Already because of the wavering of some in the Foundation to make certain decisions about necessary steps for a forward movement, we have had to force certain situations on you for some kind of continued movement. ... It has now come time that as a group, the group will and purpose must be declared ... align your heart, mind, and Spirit with the others in the group, and with the hearts, minds, and Spirits of Hierarchy ... for the good of humanity and the universe.

Paragraph Three

Over a period of time, if a greater liberation to find balance is to manifest upon this planet, this freedom must first manifest. The liberation on the individual level only manifests (5) when one cries out for freedom. Free me of these bonds, of these chains. Free me of these pains, these anguishes, free me and bring me into that place of loving. When one calls out in

⁵¹ www.masonicworld.com/education/files/may05/a_declaration_for_masonic_action.htm.

such a way, (6) the consciousness of liberation is stirred within, as well as without, and liberation becomes reality. This is how the liberating action begins to free one of the downward, turns in a spiral of consciousness, and brings one up into the higher focus, back into (7) your higher self. It is here you will find the answers to the final definition of the Institute's purpose in accordance with the agenda we have put in place.

In terms of “(5) when one cries out for freedom. Free me of these bonds, of these chains,” in a May, 1983 Jim Gordon channeling of Jesus to John Fetzer, the idea of “crying out” is the beginning focus: “Before I [Jesus] leave I wish to give a message ... behold there are ten times ten thousand who perceive no Light, who perceive only darkness. And I say unto you, there is a loud cry in the world at this time for deliverance from this wilderness, for many fear that the world is without a shepherd ...”

In terms of “(6) the consciousness of liberation is stirred within ... the liberating action ... turns in a spiral of consciousness, and brings one up into the higher focus,” Alice Bailey speaks prominently of spiritual liberation—for example, in her *Treatise on the Seven Rays*, Volume II, she states:

Each of the stages on the great Path of Liberation or Enlightenment with which we have been concerned ... have led the ... spiritual, interior man ... from phenomenal appearance to spiritual living ... He has been carried from hell to heaven, from heaven to Nirvana, from the life-conditioning of the personal Ego to that of the group soul, and thence to that of the liberated state of pure intuitional life.⁵²

In the later 1980s John took up the meditative practice of Surat Shabd yoga, which has as its goal spiritual liberation, as follows: “[Surat Shabd] practice involves listening to the Inner Sound, also known in the Holy Bible as ‘The Word’ or ‘logos’ ... and [thereby] leaving the human body at will—a practice sometimes referred to as ‘dying while living’. The principal intent is to awaken the Soul and unite it with God.” “Eight spiritual levels are described above the physical plane [to be traveled through in meditation] ... In this arrangement, Self-Realization is attained in the third heaven level, Spirit-Realization ... and God-Realization is attained in the fifth heaven level.” “Attaining self-realization and above also results in ... liberation/release from ... the cycle of karma and reincarnation.”⁵³

As far as the notion of a “spiral of consciousness,” the Masonic tradition speaks of spirals, in both the 2nd and 3rd degree initiations: “The symbol of the Second Masonic Degree, the Winding Staircase is a symbol of ascension.” And, “A spiral of consciousness is part of the Third Degree (Master Mason) ritual, as the pilgrim proceeds in a spiral toward the center illumination, the Masonic pilgrim traveling the spiral path towards the center.”⁵⁴

Jim Gordon channeled the Archangel Michael in a January 5, 1982 letter to John, which spoke of a spiritual vortex:

It has been some time since the group of individuals have come together to form a vortex of energy on earth, as you and the group surrounding you have. This group, as the energies of

⁵² www.alice.bailey.it/testi-inglese/Esoteric-Psychology-a-Treatise-on-the-Seven-Rays-Vol-2.pdf

⁵³ en.wikipedia.org/wiki/Contemporary_Sant_Mat_movement; en.wikipedia.org/wiki/Surat_Shabd_Yoga.

⁵⁴ www.mastermason.com/jjcrowder/threedeegrees/threedeegrees.htm; www.turningthetemplarkey.com/?s=turbulence.

each merge together to form the Foundation, shall be a great powerhouse of energy and knowledge. It is through this powerhouse, then, that we can begin to function better on the evolution of humanity, and hopefully help shape the course of history to a more positive expression.

And, finally, the Symbol that Jim Gordon first passed along to John features a Caduceus, symbolic of the spiral energy of the kundalini.

As for “(7) your higher self”: On 12-19-81 Jim Gordon “dictated” a letter from the Archangel Michael to John that speaks of the higher self:

There are souls from higher spiritual planets, such as Clarion and others, who were these souls who came to help upraise man to his true spiritual identity. These were known as the chosen ones, for they were the wise ones of old, full of knowledge and wisdom concerning God and Spirit. They were known by the 6-pointed star. It represents those who have overcome the lower self and the five senses of man and awakened to the higher self.

And MSIA uses the “higher self” in its description of the Insight Seminars: “In the Insight Seminar Series, participants become more aware of who they truly are. In tangible ways, they connect with their authentic Self, which may be called by many names: the heart, the loving, the Source, the higher Self, the inner wisdom.”⁵⁵

Paragraph Four

I believe there is a certain (8) consciousness of synthesis that brings forth (9) a Light that some refer to as (10) the “avatar symmetry” that is here, ready to assist all who are connected with the Institute to delineate its mission.

“(8) consciousness of synthesis”: In the teachings of Alice Bailey, the being living inside the Central Sun serving the Solar Logos is called the “Avatar of Synthesis.”⁵⁶ And the *Urantia Book* speaks of the Holy Spirit being the synthesis of spiritual energies (p. 29): “The [The Infinite Spirit, the Third Person of Deity] possesses unique prerogatives of synthesis, infinite capacity to co-ordinate all existing universe energies ... the Third Source and Center is the universal unifier of the manifold energies and diverse creations which have appeared in consequence of the Divine Plan and the eternal purpose of the Universal Father.”⁵⁷

Bruce Fetzer, in a recent email to me (November, 2012), reminded me that John was reading both *Urantia* and his MSIA books and lessons in 1989, and therefore, Bruce stated, to John:

Consciousness of synthesis is nothing short of Soul Awareness [MSIA’s term for the first “spiritual plane of awareness” in the Surat Shabd tradition]. It’s becoming conscious of our Soul and having a direct contact with the Soul plane (unconditional love). Plain and simple. John even openly talks about it in a letter to the board of trustees, in his letter to the board March 3, 1989: It’s my hope that all of us identified with this endeavor will seriously consider

⁵⁵webcache.googleusercontent.com/search?q=cache:jlNJido-zlwJ:insightseminars.org/+higher+self+john+roger&cd=1&hl=en&ct=clnk&gl=us.

⁵⁶ [en.wikipedia.org/wiki/Initiation_\(Theosophy\)](https://en.wikipedia.org/wiki/Initiation_(Theosophy)).

⁵⁷ *The Urantia Book* (Chicago: The Urantia Foundation, 1955), p. 29.

what it means to go through self-examination to the extent of seeking soul awareness, because if you can't find your way on this great learning planet, it's a tragedy. It's a real tragedy.”

Note that this last quote is from John's “Opening Remarks” to the April 24, 1989 Foundation Board Meeting.

In terms of (9), it was a Light John was very familiar [with?] as a spiritual energy and presence. In the Masonic teachings it says:

Masonry is a search for Light— More and MORE LIGHT as we ascend the rounds of the Ladder—and Masonic Light is TRUTH ETERNAL. In his “Search,” the Seeker will discover profound secrets ... they are there for all who will not only “Ask,” but earnestly “Seek” for them ... otherwise we shall fail in our search for these Treasures of Masonry that are never more than hinted at in the Lodge and never explained.⁵⁸

Alice Bailey spoke of Light as well, (*Discipleship in the New Age*, Vol. II, p. 314): “When Light illuminates the minds of men and stirs the secret Light within all other forms, then the One in Whom we live reveals His hidden, secret Lighted Will.”⁵⁹

And of course, Alice Bailey’s “Great Invocation” (Stanza Three [1945]), which the Monday Night Group recited at the end of each of their gatherings, begins: “From the point of Light within the Mind of God Let Light stream forth into the minds of men. Let Light descend on Earth.”

In the September 18, 1983 channeling by Jim Gordon of the Archangel Michael to John and others, including Bruce, it says:

Some years ago I began to focus a Light upon the earth, a Light that now serves as the Foundation Focus. ... as I take the energy from on high, as it is presented to me, I step it down so that you here can begin to understand that which God himself has ordained ... so that you can then go forth, and manifest it according to your free choice and will, always focusing through the free will within that is God. That is why the Foundation came into focus.

And as for (10), the “avatar symmetry,” the basic notion of an avatar comes from Hinduism:

An avatar is a deliberate descent of a deity to earth, or a descent of the Supreme Being, and is mostly translated into English as “incarnation,” but more accurately as “appearance” or “manifestation.” The term is most often associated with Vishnu (the preserver), though it has also come to be associated with other deities.⁶⁰

This Hindu notion of “avatar” became part of Theosophy, as follows:

In December 1899, Annie Besant, the president of the [Theosophical] society, combined Theosophical concepts with classic Vaishnavite (a sect of Hinduism) ideas. ... Many New Age teachings have been strongly influenced by Neo-Theosophical ideas as well, primarily through the works of Alice Bailey, Helena Roerich and Manly P. Hall, among others.

⁵⁸ www.masonicdictionary.com/mword.html

⁵⁹ Alice A. Bailey, *Discipleship in the New Age*, Vol. II (New York: The Lucis Trust, 1955), p. 314.

⁶⁰ en.wikipedia.org/wiki/Avatar.

These thinkers developed the idea of a Celestial Hierarchy of ascended masters: a group of ordinary humans who have undergone transformation to become spiritually enlightened beings. Among these figures are Jesus, Confucius, Gautama Buddha, and Mary the Mother of Jesus; at the head of the hierarchy again is Maitreya. Many New Age teachings speak of the coming return of Christ, or the coming of the Maitreya, which will usher in a new cosmic Era.⁶¹

John Fetzer was very familiar with these Theosophical notions of The Hierarchy of course, and in fact, in a letter to Ken Killick in 1980, he speculated on whether Killick was Maitreya (a notion which Killick, according to Bruce Fetzer, fostered):

My dear Kenneth Both Lynn (Dailey) and I cannot fully express to you our sincere feelings about the beautiful tape you sent to us. You have tendered us the means by which we can musically have our morale restored, as lately seems to be so often a necessity. Your commentary and explanation are deeply touching in every respect. The style of your delivery resembles that of Maitreya ...

As far as the word symmetry is concerned: *The Encyclopedia of Freemasonry* gives a strong hint as to what John meant with his use the word: “There is a symmetry as between man in himself and the nature of the world, as when: If there are sounds in the ... world, a man has hearing; if there is Light in it, a man has eyes ...”.⁶²

And in *Urantia*, it states, “The unique feature of the Master’s personality was not so much its perfection as its symmetry, its exquisite and balanced unification ...”.⁶³

In other words, “avatar symmetry” speaks to a hermetic “as above, so below” transference by the avatar, the deity, of spiritual energies from God to man.

Bruce Fetzer, in his recent email noted above (November 2012), informed me that in the MSIA teachings, “avatar” has a specific meaning which is in sync with this transference notion: “Avatar is a way of recognizing the master when he comes to you on the inner planes [in Surat Shabd meditation]. In MSIA, you say the tones [mantra], and either your guide or the Sound Current comes ... An avatar could be a symbol, a face, a phrase, or a sound... something you recognize as your authentic guide. You probably have one, too.” And as far as “JEF Inc.” goes, Bruce adds, “The avatar symmetry is the Spirit guiding, revealing the Institute purpose. I still believe that it’s Archangel Michael.”

It is actually possible that this whole particular paragraph in “Final Principles” is referring to the original symbol of the Archangel Michael that Jim Gordon passed along to John in 1981, and which John “recognized,” based on his recent dreams and on his Masonic background. The question can be asked: Is it possible that, for John, this was the Avatar that would appear to him in his Surat Shabd meditation—the symbol of The Archangel Michael, and in fact the very presence of The Archangel? Moreover, perhaps John felt that Michael was the avatar who is sent by God to transfer spiritual energy to “JEF Inc.” and its participants?

⁶¹ *New World Encyclopedia*, www.newworldencyclopedia.org/entry/Avatar.

⁶² P. 1451 (books.google.com/books?id=Shs3fYPy7V0C&pg=PA1450&dq=masonic+symmetry&hl=en&sa=X&ei=0KOiUlBHOiAiwKC0YCYCg&ved=0CDAQ6AEwAA#v=onepage&q=masonic%20symmetry&f=false).

⁶³ *The Urantia Book* (Chicago: The Urantia Foundation, 1955), p. 316.

Paragraph Five

Remember, whatever the final verdict turns out to be, its summary will be (11) “unconditional love.” (12) That is our avatar of the future, because love is the unifying energy field that mobilizes the physical, emotional, mental and Spiritual resources in the caring and sharing with one another.

In terms of (11) “unconditional love,” John was very familiar with this term for the highest form of spiritual love, as follows. The second stanza of Alice Bailey’s “Great Invocation” (Stanza Three [1945]), which the Monday Night Group recited at the end of each of their gatherings, reads:

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

Moreover, in Alice Bailey’s treatise, *Initiation Human and Solar*, she states,

It is not easy to love as do the Great Ones, with a pure love which requires nothing back; with an impersonal love that rejoices where there is a response, but looks not for it, and loves steadily, quietly and deeply through all apparent divergences, knowing that when each has found his own way home, he will find that home to be the place of at-one-ment.⁶⁴

In Jim Gordon’s book, *Love and Loving* (all of Jim Gordon’s books, including this one, are based on a manuscript that John and I reviewed together), he states:

Love is unconditional. It is entirely free of attachments, and it exists beyond any polarities of more or less, good or bad, self and other, then and now, here and there, or anything whatsoever that serves to limit or define Love.⁶⁵

From the MSIA book, *Interviews with John Morton & John-Roger*:

Interviewer: How do you look at being the Mystical Traveler [the guru in the MSIA tradition]?

Answer: I look at it as a willingness to choose to hold the consciousness ... I’m with you ... The direction the Traveler is showing you is that it is unconditional love, unconditional acceptance ... it’s a consciousness that’s in every level.⁶⁶

And the Preface to *A Course in Miracles* states, “... love is all there is ... love is incapable of asking for anything.”⁶⁷

⁶⁴ Alice A. Bailey, *Initiation Human and Solar* (New York: The Lucis Trust, 1922), p. 65.

⁶⁵ Jim Gordon, *Love and Loving* (Austin, TX: Inner Light Ministries, 2003), p. 6.

⁶⁶ *Interviews with John Morton & John-Roger: Religious Scholars Interview the Travelers* (Los Angeles, CA: Mandeville Press, 1999), pp. 40-41.

⁶⁷ *A Course in Miracles* (New York: Foundation for Inner Peace, 1975), p 1.

If we piece together the references noted above, and in conclusion, it seems to have been John's belief that the unconditional love of the Holy Spirit itself was to ultimately be the "Avatar," the spiritual presence, which is actively involved with and guiding "Fetzer Inc." To John, unconditional love was the synthesis, the unification, of all spiritual energies—and it was actively presenting itself, interacting with, and guiding "the group"—that is, all of us involved with "JEF Inc."

Of course, as has been said, John Fetzer's personal spiritual study was never meant to predispose other people's personal pathways. However, it is insightful that John Fetzer's approach invokes non-prescriptive inner spiritual practice as a core element of his legacy.

And finally, as an appendix, I present the rest of the May 24, 1983 channeling by Jim Gordon of the Archangel Michael to John and the Monday Night group. It strongly foreshadows the whole of John's "Final Principles" statement:

An ancient call rides the winds this day calling man's soul homeward ... The call is the call to the Divine Spark, to awaken and eventually return to its source. This is the call you respond to when you are searching for ways to help humanity out of its darkness and to enter into more Light and understanding. It is the same call each of you in the group responds to that draws you together again in service. This call has been called many things by many philosophers: magnetic attraction, mind force ... life force, The Call of God, the unspoken word, and many other titles man has given to it. I choose to call it Love: God's love for man! God's love for Himself actually, for that Divine spark within us is the Divine spark of God—so truly, in the real sense, it is God's love for self that is the call of the universe. And so it is when we reach out ... to be of service to humanity, or when we reach out in prayer and meditation to find understandings of universal mysteries, we are responding to this call. Each person responds differently ... To those who do respond to this call with some understanding comes a challenge, which must be met on several levels of man's being ... Some of these challenges are different and yet somewhat the same for each of you. Different, because each of you have your own karmas to deal with, and because the individual karmas are multi-faceted and multi-different from one to another; so, too, are your challenges when you respond to the "Call of the Winds." At the same time, you will find your challenges similar and sometimes the same, because each of you is interlinked karmically as a group, both in karma owed each other, as well as past service to God; and the call has created a bond of group spiritual development and service in response to this call. Thus, you see more clearly what is taking place in your life as you look around, and you better understand the bond of love that draws you together and that motivates you to strive to serve as a team. It is important that the individual be aware of self-growth and inner awareness, as well as group [s growth?] and group awareness. The Masters hope to someday ... bring together a group of Light Servers who can best reflect the inner quality to humanity. ... Just as they, the Masters on the inner planes, unite and work for common goals, so too, they hope to eventually groom a group of individuals to serve in that capacity here on the physical. That is why, lifetime after lifetime, groups are drawn together and forced in some instances to work together for common goals and common growth. The challenge is at this time to learn to grow and harmonize the group energies, so that the group can truly be of service.

Understanding and Implementing the Spiritual Legacy of John E. Fetzer
(January 18, 2013)

It is my contention that the spiritual legacy of John Fetzer has been better understood by the Trustees over the past twenty years than perhaps we are giving ourselves credit for. This brief essay will take a look at this notion, in two parts:

- I. The legacy, as laid out in John's September 1989 "Founders Statement" made to his board a few months before he died.
- II. The contemporary translation of the legacy by the Trustees over the past 20 years.

**The legacy as laid out in John Fetzer's
September 29, 1989 "Founders Statement"**

The memo began with "First Principles" which have clear, albeit symbolic/Masonic, underpinnings:

Let us look for a moment at the Foundation, and at its symbol and its meaning. We have a triangle, and that triangle has three points of service, within the foundation—of body, mind and Spirit. And yet, within that triangle is the four square that also makes up the activities of the Foundation—of working within humankind on a physical, emotional, mental and spiritual level.

We must always keep the triangle purpose foremost, and search for that completion of the four square within.

Then John went into what his Legacy was *not*:

Let me tell you what the Foundation is not. The Foundation is not here to duplicate that which is being done by others. This cannot be over emphasized. The world of is full of organizations and programs, addressing every conceivable surface problem known... Scores of requests for grants have come for programs representing a multiplicity of disciplines, all of which can be *construed* as helping to bring balance in accordance with our stated purpose.

After his "First Principles," John went into specifics about the Institute's mission at the time, circa 1989.

Then John went into his "Final Principles," writing in esoteric terms about what the Legacy *was*:

1. First (paragraph one), Spirit's challenge to Fetzer: that the "ring of truth," i.e., the Holy Spirit, is trying to create this Fetzer "Community of Freedom," whose mission is to find the "balance *within* and *without*" in its action in the world.
2. Second, John laid out the two things the group was specifically to do:

- a. (paragraph two) “The group must come together and make a settlement within themselves as to a sense of participation”—that is, whether to actually meet this challenge from Spirit.
- b. (paragraph three) To “cry out for freedom” so that the “the consciousness of liberation is stirred within” and “turns in a spiral of consciousness, and brings one up into the higher focus” within. This is a clear call by John for his Trustees to do inner practice.

3. Third (in paragraph four), John affirmed that if we do our part, then Spirit would join in: The “avatar” (perhaps the Archangel Michael?) is delivering to us, in a hermetic spirit-physical “symmetry,” the “consciousness of synthesis”—that is, bringing the spiritual energy of the Holy Spirit down to us, to all of us who participate in doing the things John lays out above.

4. And finally (in paragraph five), from the highest perspective John could muster, what this spiritual process is: “Unconditional Love”—the Holy Spirit coming into and through us, “because love is the unifying energy field, that mobilizes the physical, emotional, mental and spiritual resources in the caring and sharing with one another.”

And so, John’s stated legacy, in my opinion, is that of bringing the inner spiritual component to bear, in a non-sectarian way, to the human enterprise, so that in this process the Holy Spirit may intervene. And the strong implication is that *this* is the way to raise the human condition.

The translation of the legacy by the Trustees over the past 20 years

I think the various Trustees of “Fetzer Inc.” have always understood this legacy.

The evidence for this is the Trustee-written Fetzer “Guiding Purpose,” which has clearly “caught” the essence of the Fetzer Legacy: “To awaken into and serve Spirit” including the action-principle of “the integration of the inner life of the Spirit and mind and the outer work of action and service.” This implies that the Fetzer focus, the unique Fetzer component, is the notion that the inner component is the key component in causing actual and sustainable transformation in the world.

I believe all of us understand the Fetzer legacy well enough—that of bringing this inner-spiritual component to bear in solving the problems of the human condition.

The essential thing, in my opinion, is for us Trustees to keep reminding ourselves of the importance—and the uniqueness—of this spiritual legacy of John Fetzer’s. Any spiritual legacy is difficult to hold to and to implement over time; and so it needs constant remembrance and reinforcement—not differently, really, than do our own personal spiritual pursuits. The “lower” is always path easier to pursue than the “higher,” and therefore there must be continual vigilance not to “default” to the lower, easier way.

I strongly believe it is our role as “the group,” as the Trustees, to remember John’s legacy, to keep it fresh, and to hold to it.

The Two Versions of The Founder's Statement (Final Principles)
(January 23, 2017)

The ‘last words’ of John E. Fetzer to his board, in September 1989, has come to be known as the “Founder’s Statement.” The last section of that statement is called “Final Principles.” The first sentence of the “Final Principles” statement has two versions—John’s original version, and the final version after Rob did some editing (in fact, the titling of this statement as “Final Principles” was done by Rob, in the same editing process as were the naming of the other sections of the Founders Statement, “First Principles” and “The Immediate Goal.” John approved Rob’s revisions).

John’s initial version begins:

“I am sure that as you listen you will hear the *ring* of truth, first and foremost, trying to create an *environment* [my emphasis] within the Foundation community of freedom.”

The final edited version is:

“I am sure that as you listen you will hear the *ring* of truth, first and foremost, trying to create a *community of freedom* [my emphasis] within the Institute ...”

In John’s original version, it is an environment—a ‘vibe’—that “the *ring* of truth” is trying to create. This is what a spiritual Sound, or “*ring* of truth,” does of course. It creates an inner environment affecting those who hear it. This strongly implies (within the context of Surat Shabd yoga philosophy’s ‘inner Sound,’ as well as the Masonic philosophy’s ‘lost [inner] word’) that we, by individually listening to the *ringing*, participate in—we tune in to—that environment or vibe. This emphasis also implies that the Fetzer “community of freedom” is a given, in the Theosophical sense of a group doing practice together to ‘invoke the Masters/Avatars of the Deity.’ And so what we in the community need to do is individually to tune in—that is, listen. And it helps to do that while sitting together—the group practice builds the energy, etc. (as implied by the Biblical statement, “Where two or more are gathered together in my name, there am I in the midst of them”).

In the final version, a community is what “the *ring* of truth” is trying to create ... thus moving that phrase into prominence and making the sentence perhaps more ‘static’, or maybe Theistic, in that ‘Spirit’ is trying to create ‘a physical thing’ rather than ‘a vibe.’

As Rob told it to me, John gave Rob the rough draft of what we call The Founder’s Statement, asking Rob to read it, to edit it, etc. And Rob gave me this rough draft with the Rob’s penciled-in edits.

I’d call Rob’s editing ‘light editing’. But this small change made to the first sentence has, I believe, significance. It changed the meaning of the sentence to emphasize the community notion in a different way, as noted above.